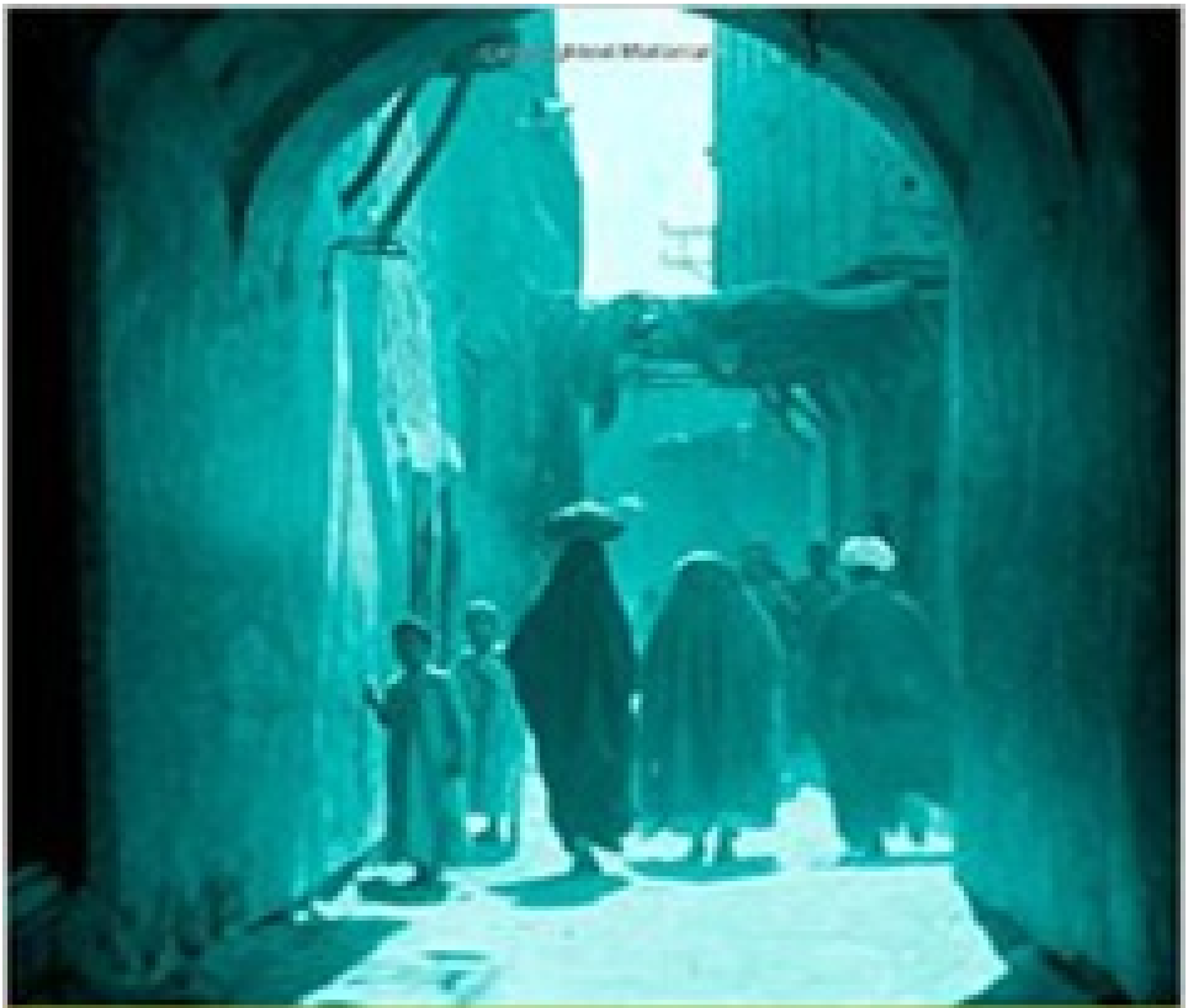


Hadith Al-Thaqalayn

, the Deposed Will of the Last Prophet to Humanity

Toyib Olawuyi

بسم الله الرحمن الرحیم

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This research work addresses all four Sunni positions on the hadiths, with particular emphasis on the claims and submissions of Ibn Taymiyyah. This work prove, with abundant references, the existence and authenticity of Hadith al-Thaqalayn and Hadith al-Khalifatayn, in the most authentic Sunni books – including Sahih Muslim – with perfectly authentic chains of narration!

Dedication

بسم الله الرحمن الرحيم

هو الحبيب الذى ترجى شفاعته

لكل هول من الأهوال مقتحم

مولاى صلى وسلم دائماً ابدا

على حبيبك وعترته أهل بيته

خير خلقك كلهم

This book is dedicated to Imam al-Hasan and Imam al-Husayn,

peace be upon them both.

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.from the Shi’ah Imamiyyah and the Ahl al-Sunnah wa al-Jama’ah

Preface

The Ahl al-Sunnah wa al-Jama’ah generally boycott the teachings of the Twelve Imams of the Ahl al-Bayt, ‘alaihim al-salam. In fact, our Shaykh, Ibn Taymiyyah (d. ٧٢٨ :H), seems to be very proud about this

قال الرافضى و فى الفقه الفقهاء يرجعون إليه

و الجواب أن هذا كذب بين فليس فى الأئمه الأربعه و لا غيرهم من أئمه الفقهاء من يرجع إليه فى فقهه

أما مالك فان علمه عن أهل المدينه و أهل المدينه لا يكادون يأخذون بقول على بل اخذوا فقههم عن الفقهاء السبعه عن زيد و عمر و ابن عمر و نحوهم

أما الشافعى فانه تفقه أولا على المكيين أصحاب ابن جريج كسعيد بن سالم القداح و مسلم بن خالد الزنجى و ابن جريج اخذ ذلك عن أصحاب ابن عباس كعطاء و غيره و ابن عباس كان مجتهدا مستقلا و كان إذا أفتى بقول الصحابه أفتى بقول أبى بكر و عمر لا بقول على و كان ينكر على على أشياء ثم أن الشافعى اخذ عن مالك ثم كتب كتب أهل العراق و اخذ مذاهب أهل الحديث و اختار لنفسه

و أما أبو حنيفه فشيخه الذى اختص به حماد بن أبى سليمان و حماد عن إبراهيم و إبراهيم عن علقمه و علقمه عن ابن مسعود و قد اخذ أبو حنيفه عن عطاء و غيره

و أما الإمام احمد فكان على مذهب أهل الحديث اخذ عن ابن عيينه و ابن عيينه عن عمرو بن دينار عن ابن عباس و ابن عمر و اخذ عن هشام بن بشير و هشام عن أصحاب الحسن و إبراهيم النخعى

و اخـذ عن عبـد الرحمن بن مهـدى و وكيع بن الجراح و أمثالهما و جالس الشافعى و اخـذ عن أبى يوسف و اختار لنفسه قولا و كذلك إسحاق بن راهويه وابو عبيد ونحوهم

و الاوزاعى و الليث اكثر فقههما عن أهل المدينه و أمثالهم لا عن الكوفيين

The Rafidhi said: “In fiqh (Islamic jurisprudence), the (Sunni) jurists used to reference ”.(him (i.e. ‘Ali

The answer is that this is a plain lie. There was none among the four Imams and .others from the Imams of the jurists who referenced him (i.e. ‘Ali) in his fiqh

As for Malik, his knowledge was from the people of al-Madinah, and the people of al-Madinah barely took the words of ‘Ali. Rather, they took their fiqh from the seven .jurists: from Zayd, ‘Umar, Ibn ‘Umar, and their likes

As for al-Shafi’i, he learnt fiqh primarily came from the Makkans, the companions of Ibn Jurayj, such as Sa’id b. Salim al-Qadah and Muslim b. Khalid al-Zanji. Meanwhile, Ibn Jurayj took that from the companions of Ibn ‘Abbas, like ‘Ata and others; and Ibn ‘Abbas was an independent mujtahid who used to rely upon the words of Abu Bakr and ‘Umar, and not upon those of ‘Ali, whenever he passed fatwas with the words of the Sahabah. Moreover, he (Ibn ‘Abbas) used to reject things from ‘Ali. Besides, al-Shafi’i took from Malik, (and) then wrote the books of the people of Iraq, and followed .the schools of the Ahl al-Hadith, and chose (them) for himself

As for Abu Hanifah, his special shaykh

was Hammad b. Abi Sulayman; and Hammad learnt from Ibrahim; and Ibrahim learnt from ‘Alqamah; and Alqamah learned from Ibn Mas’ud. Abu Hanifah also took from .‘Ata and others

As for Imam Ahmad, he followed the school of the Ahl al-Hadith. He took from Ibn ‘Uyaynah; and Ibn ‘Uyaynah took from ‘Amr b. Dinar, who took from Ibn ‘Abbas and Ibn ‘Umar. He (i.e. Ahmad) also took from Hisham b. Bashir; and Hisham took from the companions of al-Hasan (al-Basri) and Ibrahim al-Nakha’i. He (i.e. Ahmad) further took from ‘Abd al-Rahman b. Mahdi, Waki’ b. al-Jarrah and similar people. He (i.e. Ahmad) equally attended the assemblies of al-Shafi’i, and took from Abu Yusuf and adopted a statement for himself, and also Ishaq b. Rahwayh, Abu ‘Ubayd and others .like them

As for al-Awza’i and al-Layth, most of their fiqh was from the people of al-Madinah (and their likes, and not from the people of Kufah.(۱

In simpler words, none of the Sunni schools of jurisprudence contains the teachings of ‘Ali, al-Hasan, al-Husayn and the other Imams from the offspring of the Prophet, ‘alaihim al-salam ajma’in. The Sunni Imams generally shunned their inputs and .riwayat in al-fiqh

But, the Sunni boycott was not limited to al-fiqh. Even in the reportage of tafasir and :ahadith, the Ahl al-Sunnah boycott the Ahl al-Bayt. Ibn Taymiyyah confirms

وهذه كتب الحديث والتفسير مملوءه بالآثار عن الصحابه والتابعين والذى فيها عن على قليل جدا

These are books of hadith and tafsir, filled with reports from the Sahabah and Tabi’in. What is

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۱- Abu al-‘Abbas Ahmad b. ‘Abd al-Halim b. Taymiyyah al-Harrani, Minhaj al-Sunnah al-Nabawiyyah (Muasassat Qurtubah; ۱st edition, ۱۴۰۶ H) [annotator: Dr. Muhammad Rashad Salim], vol. ۷, pp. ۵۲۹-۵۳۱

(recorded in them from ‘Ali is very little.(1)

:He also submits

قال الرافضى أما المالكيه فاخذوا علمهم عنه و عن أولاده

و الجواب أن هنا كـذب ظاهر فهـذا موطأ مالك ليس فيه عنه و لا عن أحـد أولاده إلا قليل جـدا و جمهور ما فيه عن غيرهم فيه عن جعفر تسعه أحـاديث و لم يرو مالـك عن أحـد من ذريته إلاـ عن جعفر و كـذلك الأحـاديث التى فى الصـحاح و السـنن و المسانـد منها قليل عن ولده و جمهور ما فيها عن غيرهم

The Rafidhi said: “As for the Malikis, they took their knowledge from him (i.e. ‘Ali) and ”.from his (i.e. ‘Ali’s) offspring

The answer is that there is an apparent lie here. This is Muwatta of Malik. What is recorded in it from him (i.e. ‘Ali) or any of his offspring is very little. Most of what is in it is from other than them. There are nine ahadith from Ja’far (al-Sadiq) in it, and Malik did not record from ANY of his (i.e. ‘Ali’s) offspring except from Ja’far. This is also the case with what is recorded in the Sahih books, the Sunan books, and the Musnad books. What is recorded in them from his (i.e. ‘Ali’s) offspring is little. The generality of (what is recorded in them is from others.(2)

:Shaykh Ibn Taymiyyah still has more words about the Ahl al-Bayt

والمتقـدمون منهم كعلى بن الحسـين وابنه أبى جعفر وابنه جعفر بن محمد قد نقل عنهم من العلم قطعه معروفه وأخذ عن غيرهم أكثر من ذلك بكثير كثير وأما من بعدهم فالعلم المأخوذ

1- Ibid, vol. ۸, p. ۴۳

2- Ibid, vol. ۷, p. ۵۳۱

عنهم قليل جدا

The early ones among them, such as 'Ali b. al-Husayn (Zayn al-'Abidin) and his son, Abu Ja'far (al-Baqir), and his son, Ja'far b. Muhammad (al-Sadiq), a known FRACTION of knowledge was transmitted from them. However, what is recorded from other than them is far, far more than that. As for those after them (from the Ahl al-Bayt), the (knowledge that was taken from them was very little.(١

It was indeed a very widespread, and very deep, boycott of the Ahl al-Bayt by the Ahl al-Sunnah. Meanwhile, even if a Sunni today decided to follow the Ahl al-Bayt, he would be unable to do so through the Sunni books. There is "very little" of their .teachings and narrations in the books of the Ahl al-Sunnah

The dilemma here gets even more serious when one considers that the Messenger of Allah had ordered his whole Ummah – including all his Sahabah, the Tabi'in, the Tabi' al-Tabi'in - to take 'Ali and his offspring - his Ahl al-Bayt – as khalifahs after him, and to follow them in absolutely everything, in order to remain truly upon the Kitab and the Sunnah. But, how does a Sunni adhere to these Prophetic decrees without abandoning the Sunni school? The answer seems impossible to determine. Sunni Islam, apparently, feeds upon disobedience of the said decrees. So, what does a ?Sunni do in this confusion

The 'ulama of the Ahl al-Sunnah have adopted four different attitudes to the decrees ,– contained in Hadith al-Thaqalayn and its branch

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Ibid, vol. ۴, p. ۱۰۸ -۱

Hadith al-Khalifatayn. Some of them, such as our own Shaykh Ibn Taymiyyah, have taken the easy way by denying the authenticity of the ahadith in the Sunni books. This seemingly saves them the trouble of dealing with the consequences of the apparent Sunni boycott of the Ahl al-Bayt. Some other Sunni 'ulama however accept the authenticity of the riwayat but prefer to rather re-interpret "hold fast to" in them as !meaning to simply "love" the Messenger's offspring and to "be kind to" them

The third category of Sunni scholars agree that the ahadith are sahih, and that they really command the whole Ummah to obey and follow the blessed offspring of Muhammad. But, they insist that the Ahl al-Sunnah are actually followers and subjects of the Ahl al-Bayt! The fourth group within the Sunni clergy, meanwhile, calmly ply the cheapest route: dead silence on the ahadith. They simply never mention, talk or write about Hadith al-Thaqalayn and Hadith al-Khalifatayn under any circumstance! This obviously reduces the "threat" posed by the riwayat and keeps the Sunni ride smooth .and steady

This research work of ours addresses all four Sunni positions on the hadiths, with particular emphasis on the claims and submissions of Ibn Taymiyyah. We prove, with abundant references, the existence and authenticity of Hadith al-Thaqalayn and Hadith al-Khalifatayn, in the most authentic Sunni books – including Sahih Muslim – with perfectly authentic chains of narration! We thoroughly investigate the various chains of the riwayat, and also quote certifications of their authenticity

by top Sunni hadithists like ‘Allamah al-Albani, Shaykh al-Arnaut and others. We equally carefully analyze the texts of the two hadiths, as well as those of relevant others, in order to determine their true messages. Our aim, obviously, is to leave no .one with any excuse before Allah on the Day of al-Qiyamah

We sincerely hope that this work will be highly beneficial to every human being who is truthfully searching for the only correct Path to Allah. In this book, we have used the same strict investigative and transparent research methodology which we employed in our first, second and third books. We implore Allah to forgive us all our mistakes, and to accept this as a worthy act of ‘ibadah. And may Allah send His salawat and .barakat upon our master, Muhammad b. ‘Abd Allah, and upon his purified offspring

(Hadith Al–Thaqalayn: The Prophet At ‘Arafat (Part ١ (١

It was ١٠ H (٦٣٢ CE), during the last Hajj of the Messenger of Allah, sallallahu ‘alaihi wa alihi. Muslims from all corners of the then Islamic world had gathered together at ‘Arafat for the prescribed pilgrimage rites, under his leadership and guidance. It was here that the Prophet delivered one of the most significant sermons in the entire :history of humankind. Imam al-Tirmidhi (d. ٢٧٩ H) records what happened

حدثنا نصر بن عبد الرحمن الكوفى حدثنا زيد بن الحسن هو الأنماطى عن جعفر بن محمد عن أبيه عن جابر بن عبد الله قال رأيت رسول الله صلى الله عليه و سلم فى حجته يوم عرفه وهو على ناقته القصواء

يخطب فسمعته يقول يا أيها الناس إنى قد تركت فيكم ما إن أخذتم به لن تضلوا كتاب الله وعترتى أهل بيتى

Nasr b. 'Abd al-Rahman al-Kufi – Zayd b. al-Hasan al-Anmati – Ja'far b. Muhammad – his father – Jabir b. 'Abd Allah:

I saw the Messenger of Allah, peace be upon him, during his Hajj on the Day of 'Arafat while he was on his camel, al-Qaswa, delivering a sermon, and I heard him saying: "O mankind! I have left behind over you(١) that which if you hold fast to it you will never go astray: the Book of Allah and my offspring, my Ahl al-Bayt."(٢)

Al-Tirmidhi says on the riwayah:

وهذا حديث حسن غريب من هذا الوجه و زيد بن الحسن قد روى عنه سعيد بن سليمان وغير واحد من أهل العلم

And this hadith is hasan gharib (i.e. has a hasan chain) from this route. As for Zayd b. al-Hasan, Sa'id b. Sulayman and others from the people of knowledge have narrated from him.(٣)

'Allamah al-Albani also has a simple comment:

صحيح

Sahih(٤)

In his al-Sahihah, the 'Allamah further states:

"يا أيها الناس! إنى قد تركت فيكم ما إن أخذتم به لن تضلوا، كتاب الله

وعترتى أهل بيتى ".

أخرجه الترمذى (٢ / ٣٠٨) والطبرانى (٢٦٨٠) عن زيد بن الحسن الأنماطى عن جعفر عن أبيه عن جابر بن عبد الله قال: " رأيت رسول الله صلى الله عليه وسلم فى حجته يوم عرفه، وهو على ناقته القصواء يخطب، فسمعته يقول: " فذكره، وقال: " حديث حسن غريب من هذا الوجه، وزيد بن الحسن قد روى عنه سعيد بن سليمان

p: ٩

١- The word used in the hadith is fikum. This author himself previously translated it as

“among you” or “amongst you”. However, upon further research, he concluded that the main preposition used – fi - has the following definitions in classical Arabic: “above”, “over”, “on”, “among”, “amongst”, and “in”. For instance, ‘Allamah al-Albani (d. ١٤٢٠ H) has stated concerning the phrase “fi” in his al-Sahihah, vol. ٢, p. ٧١٥, ٩٢٥-١٢ ((Riyadh: Maktabah al-Ma’arif; ١st edition, ١٤١٥ H: قوله تعالى: {أأمنتم من فى السماء}؛ أى: على السماء؛ أى: فوق العرش، وبذلك فسرها علماء السلف والخلف -ومنهم ابن عبد البر فى "التمهيد"، والبيهقى فى كتابيه: "الأسماء" و"الاعتقاد" The Statement of Allah the Most High: {Do you feel secure that He Who is over [fi] the heaven} [٦٧:١٦], meaning: over the sky; meaning: above the Throne. This is how the scholars of the Salaf and the Khalaf – among them Ibn ‘Abd al-Barr in al-Tamhid and al-Bayhaqi in his books – al-Asma and al-I’tiqad - have interpreted it. Imam al-Dhahabi (d. ٧٤٨ H) also writes in his Mukhtasar al-’Uluw li al-‘Aliyy al-‘Azim (al-Maktab al-Islami; ٢nd edition, ١٤١٢ H)[annotator: Muhammad Nasir al-Din al-Albani], pp. ٢٤٥-٢٤٦, ٢٩٨: قال أبو عبد الله الحاكم: قال الفقيه أبو بكر أحمد بن إسحاق الضبعى النيسابورى: قد تضع العرب "فى" موضع "على" قال الله تعالى: {فسيحوا فى الأرض} وقال: {ولأصلبنكم فى جذوع النخل} ومعناه على الأرض وعلى النحل، فكذلك قوله: {من فى السماء} أى من على العرش، كما صحت الأخبار عن رسول الله صلى الله عليه وسلم. Abu ‘Abd Allah al-Hakim said: The jurist, Abu Bakr Ahmad b. Ishaq al-Dhab’i al-Naysaburi said: “The Arabs have used fi to mean ‘ala (above, over). Allah the Most High says: {So travel freely [fi] over the earth} [٩:٢]. He also says: {I will surely crucify you [fi] above the trunks of date-palms} [٢٠:٧١]. Its meaning is ‘over the earth’ and ‘over the date-palms’. This is also the case with His Statement {Who is over [fi] the heaven}, meaning, Who is over the Throne, as sahih reports have indicated from the Messenger of Allah, peace be upon him.” The same term has been used in Hadith al-Thaqalayn. We now believe that it means “over” and “above” in the hadith because the Messenger of Allah was NOT placing the Qur’an and his offspring on equal footing with us in it. Rather, he was ordering us to “adhere” to them – thereby placing them above us, making them our leaders.

٢ - Abu ‘Isa Muhammad b. ‘Isa al-Sulami al-Tirmidhi, al-Jami’ al-Sahih Sunan al-Tirmidhi (Beirut: Dar Ihya al-Turath al-‘Arabi) [annotator: Muhammad Nasir al-Din al-Albani], vol. ٥, p. ٦٦٢ ٣٧٨٦

٣ - Ibid

٤ - Ibid

وغير واحد من أهل العلم ".

قلت: قال أبو حاتم، منكر الحديث، وذكره ابن حبان فى " الثقات ". وقال الحافظ: " ضعيف ".

قلت: لكن الحديث صحيح، فإن له شاهدا من حديث زيد بن أرقم

O mankind! I have left behind over you that which if you hold fast to it you will never“ ”.go astray: the Book of Allah and my offspring, my Ahl al-Bayt

Al-Tirmidhi (۲/۳۰۸) and al-Tabarani (۲۶۸۰) recorded it from Zayd b. al-Hasan al-Anmati from Ja’far from his father from Jabir b. ‘Abd Allah, who said: “I saw the Messenger of Allah, peace be upon him, during his Hajj on the Day of ‘Arafat while he was on his camel, al-Qaswa, delivering a sermon, and I heard him saying” Then he (al-Tirmidhi) quoted it (i.e. the hadith), and said: “And this hadith is hasan gharib (i.e. has a hasan chain) from this route. As for Zayd b. al-Hasan, Sa’id b. Sulayman and others from the ”.people of knowledge have narrated from him

I (al-Albani) say: Abu Hatim said: “Munkar al-hadith” and Ibn Hibban mentioned him in ”.al-Thiqat (The Trustworthy Narrators). Al-Hafiz said: “Dha’if

I (al-Albani) say: But the hadith is sahih, for – verily - it has a witness (shahid) in the (hadith of Zayd b. Arqam.(۱

These words of al-Albani explain his methodology in grading the hadith as sahih. Unlike al-Tirmidhi, he considers the chain of the report to be dha’if (weak), due to Zayd b. al-Hasan al-Anmati. However, he believes that the Messenger did truly utter those words – as

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۱- Abu ‘Abd al-Rahman Muhammad Nasir al-Din b. al-Hajj Nuh b. Tajati b. Adam al-Ashqudri al-Albani, Silsilah al-Ahadith al-Sahihah wa Shayhun min Fiqhihah wa Fawaidihah (Riyadh: Maktabah al-Ma’arif li al-Nashr wa al-Tawzi’; ۱st edition, ۱۴۱۵ H), vol. ۴, pp. ۳۵۵-۳۵۶, ۱۷۶۱

.evidenced by the report of Zayd b. Arqam – at a location other than 'Arafat

The claim that the Prophet delivered the hadith at 'Arafat, in addition to other places, comes only through the sanad of al-Anmati. As such, if his chain is dha'if, then it would be impossible to prove that those words were ever uttered at 'Arafat – even though there is no doubt that he said them at another place. Meanwhile, Imam al-Tirmidhi believed that the Messenger of Allah declared the hadith at 'Arafat, and later at :Ghadir Khumm(١). 'Allamah al-Albani explains how

أقول: وجه ذلک أن جمع الترمذی بین لفظتی " غریب " و" حسن " إنما یعنی فی اصطلاحه أنه حسن لذاته

I say: The reason for that is whenever al-Tirmidhi says "hasan gharib", he only means (in his terminologies that its chain is independently hasan.(٢

.So, basically, al-Tirmidhi considers al-Anmati to be reliable, and his sanad to be hasan

:We could then conclude the following from the research up to this level

Al-Tirmidhi considers the chain of al-Anmati to be independently hasan while al-Albani .grades the same sanad as dha'if

It is only the sanad of al-Anmati which establishes that the hadith was pronounced at 'Arafat too, in addition to Ghadir Khumm. Therefore, if the chain is dha'if, then there .would be no evidence that the Prophet of Allah ever said those words at 'Arafat

To al-Tirmidhi, the Messenger uttered delivered the hadith at 'Arafat, and later at Ghadir Khumm. However, in the opinion of al-Albani, it is NOT established that

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١- We will later in this book present sahih Sunni reports – by Zayd b. Arqam and others .- of the pronouncement of the hadith at a place called Ghadir Khumm

٢- Muhammad Nasir al-Din b. al-Hajj Nuh al-Albani, Silsilah al-Ahadith al-Dha'ifah wa al-Mawdhu'ah wa Atharihah al-Sayyiah fi al-Ummah (Riyadh: Dar al-Ma'arif; ١st edition, ١۴١٢ H), vol. ٢, p. ١٨٥, ٧۶۴

the Prophet made the statement at ‘Arafat, even though it is true that he said them .later at Ghadir Khumm

In rejecting the reliability of Zayd b. al-Hasan al-Anmati, ‘Allamah al-Albani has only :Abu Hatim (d. ٢٧٧ H) as his principal authority

“وزيد بن الحسن قد روى عنه سعيد بن سليمان وغير واحد من أهل العلم ".

قلت: قال أبو حاتم، منكر الحديث، وذكره ابن حبان فى " الثقات ". وقال الحافظ: " ضعيف ".

Al-Tirmidhi said): “As for Zayd b. al-Hasan, Sa’id b. Sulayman and others from the) ”.people of knowledge have narrated from him

I (al-Albani) say: Abu Hatim said: “Munkar al-hadith” and Ibn Hibban mentioned him in ”al-Thiqat (The Trustworthy Narrators). Al-Hafiz said: “Dha’if.

:We therefore know the following about al-Anmati

Imam Ibn Hibban (d. ٣٥۴ H) considers him thiqah (trustworthy), and has therefore .included him in his al-Thiqat

Imam al-Tirmidhi (d. ٢٧٩ H) accepts al-Anmati’s ahadith as being independently hasan. This shows that he considers him reliable, most probably saduq (very truthful) in .status

Imam Abu Hatim (d. ٢٧٧ H) calls him munkar al-hadith, meaning that his ahadith are .“rejected”, very weak

.Al-Hafiz Ibn Hajar al-‘Asqalani (d. ٨٥٢ H) also declares al-Anmati to be dha’if

Needless to say, Abu Hatim was the only classical scholar who deemed al-Anmati to be unreliable. Therefore, al-Hafiz – a much later scholar – apparently only adopted .this negative rating

As such, the primary, uncorroborated source of the criticism against al-Anmati was .Abu Hatim only

Al-Hafiz relied upon the statements of the classical scholars to classify narrators. Since Abu Hatim was the sole classical

p: ١٢

critic of al-Anmati, then al-Hafiz had certainly relied only upon the former for his "dha'if" grading.

All these point in one direction only: Abu Hatim is the sole, unsupported primary critic of al-Anmati. We confirm absolutely too that no other classical Sunni hadith scientist levelled any criticism against al-Anmati apart from Abu Hatim. Therefore, if the criticism of Abu Hatim falls, then everything against al-Anmati collapses with it. So, we ask: what is the probative value of uncorroborated testimonies of Abu Hatim concerning narrators? Imam al-Dhahabi provides the apposite answer:

إذا وثق أبو حاتم رجلا فتمسك بقوله، فإنه لا يوثق إلا رجلا صحيح الحديث، وإذا لين رجلا، أو قال فيه: لا يحتج به. فتوقف حتى ترى ما قال غيره فيه، فإن وثقه أحد، فلا تبن على تجريح أبى حاتم، فإنه متعنت فى الرجال

When Abu Hatim declared a narrator to be thiqah (trustworthy), then hold fast to his statement, because he never declared a narrator to be thiqah except a narrator whose ahadith are sahih. When he weakened a narrator, or said about him "he is not accepted as a hujjah", then pause until you have seen what others also said about him (i.e. that narrator). If there was A SINGLE other person who declared him (i.e. the narrator) to be thiqah (trustworthy), then do NOT adopt the criticism of Abu Hatim, because he was pigheaded in rijal.(١)

Al-Hafiz Ibn Hajar al-'Asqalani also says about a narrator:

وفى الميزان أن أبا حاتم قال لا يحتج به فينتظر فى ذلك وأبو حاتم عنده عنت وقد احتج

p: ١٣

١- Shams al-Din Muhammad b. Ahmad b. 'Uthman al-Dhahabi, Siyar A'lam al-Nubala (Beirut: Muasassat al-Risalah; ٩th edition, ١٤١٣ H), vol. ١٣, p. ٢٦٠, ١٢٩

به الجماعه

In al-Mizan, it is stated that Abu Hatim said "He is not accepted as a hujjah". But, watch that carefully. There was pigheadedness in Abu Hatim. He (the narrator) has (been accepted as a hujjah by the majority.(١)

:This is self-explanatory and straightforward

Whenever Abu Hatim was the only classical critic against a narrator, then investigation must be conducted to find out if any other classical hadithist .contradicted him

If there was a single classical hadith scientist who contradicted Abu Hatim, then the .latter's criticism must be rejected

Abu Hatim was the only classical critic of al-Anmati, and he was contradicted by both .al-Tirmidhi and Ibn Hibban

As such, the criticism of Abu Hatim is worthless, and al-Anmati is indeed reliable – whether thiqah (trustworthy) or saduq (very truthful) – as indicated by Ibn Hibban and .al-Tirmidhi

With these findings, it is neatly established that the chain of al-Anmati is sahih, or at least hasan, as declared by Imam al-Tirmidhi. This in turn proves that the Prophet of .Allah did truly deliver Hadith al-Thaqalayn at 'Arafat, among other places

(Hadith Al-Thaqalayn: The Prophet At 'Arafat (Part ٢ (٢

As we have established, it is without doubt that the Messenger of Allah, sallallahu :'alaihi wa alihi, said these words to the people at 'Arafat during his last Hajj

يا أيها الناس إنى قد تركت فيكم ما إن أخذتم به لن تضلوا كتاب الله وعترتى أهل بيتى

O mankind! I have left behind over you that which if you hold fast to it you will never go astray: the Book of Allah and my offspring, my Ahl

Ahmad b. ‘Ali b. Muhammad b. Muhammad b. Hajar al-‘Asqalani al-Shafi’i, Hadi al- -۱
Sari Muqaddimah Fath al-Bari (Beirut: Dar Ihya al-Turath al-‘Arabi; ۴th edition, ۱۴۰۸ H),
p. ۴۴۱

.al-Bayt

So, what exactly was he trying to tell the world? Imam al-Mubarakfuri (d. ١٢٨٢ H) :quotes this under his commentary of the hadith

قـال القـارى والمراد بالأخـذ بهم التمسك بمحبتهم ومحافظه حرمتهم والعمل بروايتهم والاعتماد على مقالتهم وهو لا ينافى أخذ السـنه من غيرهم لقوله صـلى الله عليه وسـلم أصحابى كالنجوم بأيهم اقتديتم اهتديتم ولقوله تعالى فاسألوا أهل الذكر إن كنتم لا تعلمون

Al-Qari said: "The meaning of holding fast to them is to adhere to their love, to protect their honour, to follow their narrations, and to rely upon their opinions. This does not negate the taking of the Sunnah from other than them, due to his statement, peace be upon him "My Sahabah are like the stars. Whichever of them you follow, you will be rightly guided" and due to His Statement, Exalted be He: "Ask the people of al-Dhikr if (you do not know."(١)

Al-Qari apparently admits that Hadith al-Thaqalayn commands the Ummah to follow the offspring of the Prophet, 'alaihim al-salam, after him. His argument, however, is that we should also follow the Sahabah in addition to the Ahl al-Bayt. There are two .fatal problems with his submission. First, the hadith he is relying upon is unreliable

It is graded mawdhu (fabricated) by 'Allamah al-Albani (d. ١٤٢٠ H)(٢). Secondly, Hadith al-Thaqalayn is addressed to all "mankind" – and that naturally included all the Sahabah, the Tabi'in, the Tabi' al-Tabi'in, the Four Imams, al-Bukhari, Muslim, Ibn Taymiyyah, Muhammad b. 'Abd al-Wahhab, Ibn Baz, Ibn al-'Uthaymin and others. All ,of them

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١- Abu al-'Ala Muhammad b. 'Abd al-Rahman b. 'Abd al-Rahim al-Mubarakfuri, Tuhfat al-Ahwazi bi Sharh Jami' al-Tirmidhi (Beirut: Dar al-Kutub al-'Ilmiyyah; ١st edition, ١٤١٠ H), vol. ١٠, p. ١٩٦

٢- Muhammad Nasir al-Din b. al-Hajj Nuh al-Albani, Silsilah al-Ahadith al-Dha'ifah wa al-Mawdhu'ah wa Atharihah al-Sayyiah fi al-Ummah (Riyadh: Dar al-Ma'arif; ١st

edition, ۱۴۱۲ H), vol. ۱, p. ۱۴۴, ۵۸

without a single exception, were under a strict divine obligation to follow the offspring of Muhammad in everything. The hadith has a general wording, and nothing has been excluded under its order.

Therefore, all humanity from the moment our Prophet left this world till the Last Hour must follow his Ahl al-Bayt in absolutely everything. So, basically, the Sahabah are not supposed to be followed. Rather, they were ordered too to be followers of the Ahl al-Bayt. Meanwhile, in case someone insists that he must still follow the Sahabah, then obedience in Islam is only in al-ma'ruf – in obedience to Allah. In that case, only those Sahabah who complied with the Decree of Allah in Hadith al-Thaqalayn can be followed.

But, al-Mubarakfuri still has one more quote:

وقـال ابن الملـک التمسـک بالکتـاب العمـل بمـا فيه وهو الائتمـار بأوامر الله والانتهاء عن نواهيه ومعنى التمسک بالعتره محبتهم والاهتداء بهديهم وسيرتهم زاد السيد جمال الدين إذا لم يکن مخالفا للدين

Ibn al-Malik said: "Adherence to the Book of Allah is to follow whatever is in it – and that is to follow the Orders of Allah and desist from His Prohibitions. The meaning of adherence to the offspring (of the Prophet) is to love them, and to seek guidance through their guidance and their way of life." Sayyid Jamal al-Din added, "if it does not contradict the religion."(١)

Ibn al-Malik too concedes that the offspring of Muhammad must be followed, under Hadith al-Thaqalayn. He makes no attempts to explain it away or fix artificial conditions.

١- Abu al-'Ala Muhammad b. 'Abd al-Rahman b. 'Abd al-Rahim al-Mubarakfuri, Tuhfat al-Ahwazi bi Sharh Jami' al-Tirmidhi (Beirut: Dar al-Kutub al-'Ilmiyyah; ١st edition, ١۴١٠ H), vol. ١٠, p. ١٩۶

But, Sayyid Jamal al-Din moves a step forward: he could only follow the Ahl al-Bayt if their guidance or way of life did not contradict the religion! So, he believes that the designated offspring of the Prophet intended in the hadith can go astray too and oppose Islam. This weird opinion of Sayyid Jamal al-Din however directly contradicts :the explicit text of the riwayah

يا أيها الناس إنى قد تركت فيكم ما إن أخذتم به لن تضلوا كتاب الله وعترتى أهل بيتى

O mankind! I have left behind over you that which if you hold fast to it you will NEVER .go astray: the Book of Allah and my offspring, my Ahl al-Bayt

You will "never" go astray while following the Ahl al-Bayt. It is a clear guarantee from Allah and His Messenger. This, in turn, means that the offspring of the Messenger – those meant in the hadith among them – are never misguided, and they never misguide. They are always upon the true teachings of the Qur'an and the correct Sunnah of Muhammad, in all their thoughts, sayings, deeds, actions and omissions. .Whosoever follows them in absolutely everything will never miss the way

There is however an opinion within the Ahl al-Sunnah, especially the young Salafiyyah, which insists that the hadith commands to follow the Qur'an only, and nothing else. They cite the use of "it" in it – which is nominally singular – in support of :their submission

إنى قد تركت فيكم ما إن أخذتم به

I have left behind over you that

which if you hold fast to IT

To them, if the Messenger had intended that both the Book and his offspring must be followed, he would have said: “that which if you hold fast to THEM.” But, there are in the hadith is a reference to (ه) ”explicit signs of ignorance in this argument. The “it before it. In Arabic, a combination of both is possible even if the (ما) ”the “which :allusion is to billions of items. For instance, Allah says

إن الذين كفروا لو أن لهم ما فى الأرض جميعا ومثله معه ليفتدوا به من عذاب يوم القيامه ما تقبل منهم ولهم عذاب أليم

As for those who disbelieve, lo! If all that WHICH is in the earth were theirs, and the likeness of IT with IT, to ransom them with IT from the torment of the Day of al-(Qiyamah, it would not be accepted from them. Theirs will be a painful torment.(١

We see that “it” here refers to everything in the earth – all the animals, all the :constructions, all the minerals, all the lands and so on. Let us see another example

إن تجتنبوا كبائر ما تنهون عنه نكفر عنكم سيئاتكم وندخلكم مدخلا كريما

If you avoid major sins, that WHICH you have been forbidden from IT, We shall remit (from you your sins and admit you to a noble entrance.(٢

It” is a direct reference to the “major sins”. With these, obviously, nothing stops the“ same expression from working for both the Qur’an and the Ahl al-Bayt in Hadith al-!Thaqalayn

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Qur’an ٥:٣۶ -١

Qur’an ۴:٣١ -٢

!?How do these people reason

Interestingly, the alternative hadith which our brothers from the Ahl al-Sunnah love to :quote has the same wording too. Imam al-Bayhaqi (d. ۴۵۸ H) records

أخبرنا أبو عبد الله الحافظ أخبرني إسماعيل بن محمد بن الفضل الشعراني ثنا جدى ثنا بن أبى أويس ثنا أبى عن ثور بن زيد الديلى عن عكرمه عن بن عباس رضى الله عنهما أن رسول الله صلى الله عليه و سلم خطب الناس فى حجه الوداع فقال يا أيها الناس أنى قد تركت فيكم ما إن اعتصمتم به فلن تضلوا أبدا كتاب الله وسنه نبيه

Abu 'Abd Allah al-Hafiz – Isma'il b. Muhammad b. al-Fadhl al-Sha'rani – my grandfather – Ibn Abi Uways – my father – Thawr b. Zayd al-Dayli – 'Ikrimah – Ibn :'Abbas, may Allah be pleased with them both

The Messenger of Allah, peace be upon him, delivered a sermon to mankind during the Farewell Hajj, and said: "O mankind! I have left behind over you that WHICH if you hold fast to IT, you will never go astray: the Book of Allah and the Sunnah of His Prophet."[۱]

Without a doubt, every single Sunni Muslim – including every single Salafi - understands the "it" in the riwayah to be a reference to both the Qur'an and the !?Sunnah together! So, why the double standards against Hadith al-Thaqalayn

Unfortunately for Sunnis though, this hadith of al-Bayhaqi has a dha'if chain, due to :Ibn Abi Uways. He had a poor memory, as al-Hafiz (d. ۸۵۲ H) states

إسماعيل بن عبد الله بن عبد

p: ۱۹

۱- Abu Bakr Ahmad b. al-Husayn b. 'Ali b. Musa al-Bayhaqi, Sunan al-Kubra (Makkah: Maktabah Dar al-Baz; ۱۴۱۴ H) [annotator: Muhammad 'Abd al-Qadir 'Ata], vol. ۱۰, p. ۱۱۴, ۲۰۱۲۳

الله بن أويس بن مالك بن أبى عامر الأصبحى أبو عبد الله بن أبى أويس المدنى صدوق أخطأ فى أحاديث من حفظه

Isma'il b. 'Abd Allah b. 'Abd Allah b. Uways b. Malik b. Abi 'Amir al-Asbahi, Abu 'Abd Allah b. Abi Uways al-Madani: Saduq (very truthful), he made mistakes in ahadith due (to his memory.(١)

:His memory crisis was, of course, very critical. Al-Hafiz provides further details

إسماعيل بن أبى أويس عبد الله بن عبد الله بن أويس بن مالك بن أبى عامر الأصبحى ... قلت وروينا فى مناقب البخارى بسند صحيح أن إسماعيل أخرج له أصوله وأذن له أن ينتقى منها ... ما أخرجه البخارى عنه هو من صحيح حديثه لأنه كتب من أصوله وعلى هذا لا يحتج بشئ من حديثه غير ما فى الصحيح من أجل ما قدح فيه النسائى وغيره إلا أن شاركه فيه غيره فيعتبر فيه

Isma'il b. Abi Uways 'Abd Allah b. 'Abd Allah b. Uways b. Malik b. Abi Amir al-Asbahi ... I say: We recorded in Manaqib al-Bukhari (Merits of al-Bukhari) with a sahih chain that Isma'il gave his manuscript to him (i.e. al-Bukhari) and allowed him to select from it ... Whatever al-Bukhari narrated from him was from the sahih among his ahadith, because he (al-Bukhari) wrote (them) from his (i.e. Ibn Uways') manuscripts. As such, nothing from his ahadith is accepted as a hujjah except what is in the Sahih (of al-Bukhari), due to the criticisms of al-Nasai and others against him – unless he has been seconded in it, in which case he

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١ - Ahmad b. 'Ali b. Hajar al-'Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah al-'Ilmiyyah; ٢nd edition, ١٤١٥ H) [annotator: Mustafa 'Abd al-Qadir 'Ata], vol. ١, p. ٩۶, ۴۶١

(is accepted as a support in it.(1)

So, his mistakes in ahadith were severe. As such, whatsoever he narrated from memory – unless he was seconded in it by another person – is dha'if. Interestingly, in the hadith of al-Bayhaqi above, he is not seconded in its reporting from his father, Abu Uways. Moreover, all his (i.e. Isma'il's) ahadith were transmitted by him from memory, except those in Sahih al-Bukhari. Since the hadith of al-Bayhaqi is not from Sahih al-Bukhari, and Isma'il is not seconded in it, then it is dha'if without a doubt.

Shaykh Ibn Baz (d. 1420 H) also copies the hadith:

انی تارک فیکم ما لن تضلوا إن اعتصمتم به :کتاب الله و سنتی

I am leaving behind over you that WHICH you will never go astray if you hold fast to IT: the Book of Allah and my Sunnah.(2)

Then, in a rather weird move, he says about it:

أخرجها الحاكم بسند جيد

Al-Hakim recorded it with a good (jayyid) chain.(3)

Really? In that case, let us check the report as documented by Imam al-Hakim (d. 403 H) himself:

حدثنا أبو بكر أحمد بن إسحاق الفقيه أنبأ العباس بن الفضل الأسفاطی ثنا إسماعيل عن أبی أويس وأخبرنی إسماعيل بن محمد بن الفضل الشعرانی ثنا جدی عن ثور بن زيد الديلی عن عكرمه عن ابن عباس أن رسول الله صلى الله عليه وسلم خطب الناس فی حجه الوداع فقال : قد يئس الشيطان بأن يعبد بأرضكم ولكنه رضی أن يطاع فيما سوى ذلك مما تحاقرون من أعمالكم فاحذروا يا أيها الناس إنی قد تركت فيكم ما

p: 21

1- Ahmad b. 'Ali b. Muhammad b. Muhammad b. Hajar al-'Asqalani al-Shafi'i, Hadi al-Sari Muqaddimah Fath al-Bari (Beirut: Dar Ihya al-Turath al-'Arabi; 1st edition, 1408 H), p. 388

2- Abd al-'Aziz b. 'Abd Allah b. Baz, Majmu' Fatawa al-'Allamah 'Abd al-'Aziz b. Baz, '

vol. ۲۴, p. ۱۸۲

Ibid -۳

إن اعتصمتم به فلن تضلوا أبدا : كتاب الله وسنه نبيه صلى الله عليه وسلم

Abu Bakr Ahmad b. Ishaq al-Faqih – al-‘Abbas b. al-Fadhl al-Asfati – Isma’il - Abu Uways:

and Isma’il b. Muhammad b. al-Fadhl al-Sha’rani – my grandfather -Isma’il – Abu Uways:

Thawr b. Zayd al-Dayli – ‘Ikrimah – Ibn ‘Abbas:

The Messenger of Allah, peace be upon him, delivered a sermon to mankind during the Farewell Hajj, and said: “Verily, Shaytan has lost hope of being worshipped in your land. However, he is pleased to be obeyed in other than that from your despicable deeds. So, beware! O mankind! Verily, I have left behind over you that WHICH if you hold fast to IT you will never go astray: the Book of Allah and the Sunnah of His Prophet, peace be upon him.(۱)

The Salafi scholar, Shaykh Muqbil, states concerning this hadith in his tahqiq of al-Mustadrak:

حديث ضعيف لأنه من طريق إسماعيل بن أبى أويس عن أبيه وفيهما كلام .وشاهده من طريق صالح بن موسى الطالحى وهو متروك

It is a dha’if hadith, because it is narrated through the route of Isma’il b. Abi Uways from his father, and there is criticism against both of them. Its shahid is narrated through the route of Salih b. Musa al-Talihi, and he is matruk (rejected).(۲)

Unfortunately, Sunni ‘ulama never cease to substitute the genuine hadith with the fake one. In their sermons and publications, they never tell their followers about the true decree of the Prophet to his Ummah. Instead, they frequently quote the counterfeit

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۱- Abu ‘Abd Allah Muhammad b. ‘Abd Allah al-Hakim al-Naysaburi, al-Mustadrak ‘ala

al-Sahihayn (Beirut: Dar al-Kutub al-'Ilmiyyah; ۱st edition, ۱۴۱۱ H) [annotator: Mustafa 'Abd al-Qadir 'Ata], vol. ۱, p. ۱۷۱, ۳۱۸

۲- Abu 'Abd Allah Muhammad b. 'Abd Allah al-Hakim al-Naysaburi, al-Mustadrak 'ala al-Sahihayn (Dar al-Haramayn li Taba'ah wa al-Nashr wa al-Tawzi'; ۱st edition, ۱۴۱۷ H) [annotator: Abu 'Abd al-Rahman Muqbil b. Hadi al-Wadi'i], vol. ۱, p. ۱۶۱, ۳۱۸

riwayah as his parting command to us. A well-known contemporary Sunni hadith scientist who is deeply troubled by this ugly situation is Sayyid Hasan al-Saqqaf. He expresses his grave unhappiness about the situation in these sharp words:

وأما حديث] تركت فيكم ما إن تمسكتم بهما لن تضلوا بعدى أبدا كتاب وسنتى [الذى يردده الناس فيما بينهم ويقوله الخطباء على المنابر فحديث موضوع مكذوب وضعه الأمويون وأتباعهم ليصرفوا الناس عن هذا الحديث الصحيح فى العتره، فانتبه لذلك جد !!وقد ذكرت جميع طرقه وبينت ما فى أسانيده من الكذابين والوضاعين فى آخر كتابى} صحيح صفه صلاه النبى صلى الله عليه وآله وسلم {ص (٢٨٩)

As for the hadith [I have left over you that which if you adhere to them both you will never go astray after me: the Book of Allah and my Sunnah] which people repeat among themselves, and which the lecturers quote on the pulpits, it is a fabricated, false hadith. It was fabricated by the Umayyads and their followers to turn people away from this sahih hadith about the offspring of the Prophet. So, be very careful due to that!! I have mentioned all its chains and exposed the liars and fabricators in its chains at the end of my book Sahih Sifat Salat al-Nabi, peace be upon him and his family, page ٢٨٩.(١)

In any case, what matters most to our research here is the Sunni understanding of the dha'if hadith. To them – and to everyone who understands at least some Arabic – it directs all humanity to unconditionally

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١- Hasan b. 'Ali al-Saqqaf al-Qurashi al-Hashimi al-Husayni, Sahih Sharh al-'Aqidah al-Tahawiyyah (Amman: Dar Imam al-Nawawi; ١st edition, ١٤١٦ H), p. ٦٥٤, footnote ٣٨٥

obey the Qur’an and the Sunnah together in all situations and circumstances, as the only way to remain upon the true guidance. In the same manner, the genuine hadith – with an almost identical wording to the fake one – obviously orders us all to obey the Qur’an and the offspring of Muhammad, his Ahl al-Bayt, together, at all times, in all cases and under all circumstances. Whoever fails to do this loses his way, and .becomes a heretic

(Hadith Al-Thaqalayn: The Prophet At Ghadir Khumm (Part ۱ (۳

Immediately after his last Hajj, on his way back to Madinah – his capital city, at a place called Ghadir Khumm, the Prophet of Allah, sallallahu ‘alaihi wa alihi, repeated his :instruction at ‘Arafat to mankind. Imam Ibn Abi ‘Asim (d. ۲۸۷ H) documents

حدثنا سليمان بن عبيد الله الغيلانى، حدثنا أبو عامر، حدثنا كثير بن زيد، عن محمد بن عمر بن على، عن أبيه، عن على رضى الله عنه أن رسول الله صلى الله عليه وسلم قال :إنى تركت فيكم ما إن أخذتم به لن تضلوا :كتاب الله، سببه بيد الله، وسببه بأيديكم، وأهل بيتى.

Sulayman b. ‘Ubayd Allah al-Ghilani – Abu ‘Amir – Kathir b. Zayd – Muhammad b. :‘Umar b. ‘Ali – his father – ‘Ali, may Allah be pleased with him

The Messenger of Allah, peace be upon him, said: “I have left behind over you that which if you hold fast to it you will never go astray: the Book of Allah – one end of which is in the Hand of Allah and the other in your

(hands – and my Ahl al-Bayt."(١)

:Concerning the first narrator, al-Hafiz (d. ٨٥٢ H) states

سليمان بن عبيد الله بن عمرو بن جابر الغيلانى المازنى أبو أيوب البصرى صدوق

Sulayman b. 'Ubayd Allah b. 'Amr b. Jabir al-Ghilani al-Mazini, Abu Ayub al-Basri: (Saduq (very truthful).(٢

:As for the second narrator, this is what al-Hafiz has to say

عبد الملك بن عمرو القيسى أبو عامر العقدى بفتح المهمله والقاف ثقه

(Abd al-Malik b. 'Amr al-Qaysi, Abu 'Amir al-'Aqadi: Thiqah (trustworthy).(٣'

:The third narrator is reliable too, as declared by al-Hafiz

كثير بن زيد الأسلمى أبو محمد المدنى بن مافنه بفتح الفاء وتشديد النون صدوق يخطئ

Kathir b. Zayd al-Aslami, Abu Muhammad al-Madani b. Mafannah: Saduq (very (truthful), made mistakes.(٤

He did not make "a lot" of mistakes. Therefore, his mistakes were not serious, were .minimal and did not affect the quality of his ahadith

:Al-Hafiz tells us about the fourth narrator as well

محمد بن عمر بن على بن أبى طالب صدوق

(Muhammad b. 'Umar b. 'Ali b. Abi Talib: Saduq (very truthful).(٥

:And this is the status of the fifth narrator, according to al-Hafiz

عمر بن على بن أبى طالب الهاشمى ثقه

(Umar b. 'Ali b. Abi Talib al-Hashimi: Thiqah (trustworthy).(٦'

So, all the narrators are fully reliable, and the sanad is well-connected. As such, it is a

:hasan chain, at the least. This is what Shaykh al-Arnaut concludes as well

وثالث من حديث على عند ابن أبى عاصم فى "السنه" (١٥٥٨) ، والطحاوى فى "شرح مشكل الآثار" (١٧٦٠) من طريقين عن أبى عامر العقدى، عن كثير بن زيد، عن محمد بن عمر بن على، عن أبيه، عنه،

p: ٢٥

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١ - Abu Bakr b. Abi ‘Asim, Ahmad b. ‘Amr b. al-Dhahhak b. Mukhlid al-Shaybani, Kitab al-Sunnah (al-Maktab al-Islami; ١st edition, ١۴٠٠ H) [annotator: Muhammad Nasir al-Din al-Albani], vol. ٢, pp. ۶۴۴-۶۴۵, ١۵۵٨

٢ - Ahmad b. ‘Ali b. Hajar al-‘Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah al-‘Ilmiyyah; ٢nd edition, ١۴١۵ H) [annotator: Mustafa ‘Abd al-Qadir ‘Ata], vol. ١, p. ٣٨٩, ٢۵٩٨

٣- Ibid, vol. ١, p. ۶١٧, ۴٢١٣

۴- Ibid, vol. ٢, p. ٣٨, ۵۶٢٨

۵- Ibid, vol. ٢, p. ١١٧, ۶١٩٠

۶- Ibid, vol. ١, p. ٧٢۴, ۴٩۶٧

مرفوعاً، بلفظ: "إنى قد تركت فيكم ما إن أخذتم به لن تضلوا: كتاب الله، سببه بيد الله، وسببه بأيديكم، وأهل بيتى"، وإسناده حسن.

The third is the hadith of ‘Ali, recorded by Ibn Abi ‘Asim in al-Sunnah (١٥٥٨), and by al-Tahawi in Sharh Mushkil al-Athar (١٧٦٠) from two routes from Abu ‘Amir al-‘Aqadi, from Kathir b. Zayd, from Muhammad b. ‘Umar b. ‘Ali, from his father, from him (i.e. ‘Ali) from the Prophet, with the wording: "I have left behind over you that which if you hold fast to it you will never go astray: the Book of Allah – one end of which is in the Hand of Allah and the other in your hands – and my Ahl al-Bayt." And its chain is (hasan.(١

The above riwayah is only an abridged version of a more detailed hadith. Imam Ishaq b. Rahwayh (d. ٢٣٨ H) and some other classical Sunni scholars recorded the full :version. For instance, Imam al-Tahawi (d. ٣٢١ H) documents

حدثنا إبراهيم بن مرزوق قال : حدثنا أبو عامر العقدى قال : حدثنا كثير بن زيد، عن محمد بن عمر بن على ، عن أبيه ، عن على ، أن النبى صلى الله عليه وسلم حضر الشجره بخم فخرج آخذا بيد على فقال :يا أيها الناس، ألستم تشهدون أن الله عز وجل ربكم؟ قالوا: بلى، قال: ألستم تشهدون أن الله ورسوله أولى بكم من أنفسكم، وأن الله عز وجل ورسوله مولياكم؟ قالوا: بلى، قال: فمن كنت مولاه فإن هذا مولاه، أو قال: فإن عليا مولاه - شك ابن

p: ٢٦

Abu ‘Abd Allah Ahmad b. Muhammad b. Hanbal b. Hilal b. Asad al-Shaybani, Musnad -١ (Muasassat al-Risalah; ١st edition, ١۴٢١ H) [annotators: Shu’ayb al-Arnaut, ‘Adil Murshid and others], vol. ١٧, p. ١٧٢, ١١١٠۴

مرزوق – إنی قد ترکت فیکم ما إن أخذتم به لن تضلوا :کتاب الله سببه بأیدیکم، وأهل بیتی.

Ibrahim b. Marzuq – Abu 'Amir al-'Aqadi – Kathir b. Zayd – Muhammad b. 'Umar b. 'Ali – his father – 'Ali:

Verily, the Prophet, peace be upon him, came to a tree at (Ghadir) Khumm. Then he came out, holding the hand of 'Ali, and saying: "O mankind! Do you not testify that Allah the Almighty is your Lord?" They said, "Yes, we do." He said, "Do you not testify that Allah and His Messenger are more entitled to you than yourselves and that Allah the Almighty and His Messenger are your Mawla?" They said, "Yes, we do". He said, "So, whosoever Allah and His Messenger are his Mawla, verily this one – or 'Ali – is his mawla. I have left behind over you that which if you hold fast to it you will never go astray: the Book of Allah – one end of which is in your hands – and my Ahl al-Bayt."(۱)

Shaykh al-Arnaut comments:

إسناده حسن

Its chain is hasan.(۲)

Al-Hafiz Ibn Hajar al-'Asqalani also copies the riwayah of Ishaq b. Rahwayh:

وقال إسحاق: أنا أبو عامر العقدی، عن کثیر بن زید، عن محمد بن عمر بن علی، عن أبیه، عن علی، قال: إن النبی صلی الله علیه وسلم حضر الشجره بخم، ثم خرج آخذا بید علی قال :ألستم تشهدون أن الله ربکم؟ قالوا: بلی، قال: ألستم تشهدون أن الله ورسوله أولی بکم من أنفسکم، وأن الله ورسوله أولیاؤکم؟ فقالوا: بلی،

۱- Abu Ja'far Ahmad b. Muhammad b. Salamah b. 'Abd al-Malik b. Salmah al-Azdi al-Hajari al-Misri al-Tahawi, Sharh Mushkil al-Athar (Muasassat al-Risalah; ۱st edition, ۱۴۱۵ H) [annotator: Shu'ayb al-Arnaut], vol. ۵, p. ۱۳, ۱۷۶۰

۲- Ibid

قال: فمن كان الله ورسوله مولاه، فإن هذا مولاه، وقد تركت فيكم ما إن أخذتم به لن تضلوا: كتاب الله سببه بيده، وسببه بأيديكم، وأهل بيتى

Ishaq said: Abu ‘Amir al-‘Aqadi – Kathir b. Zayd – Muhammad b. ‘Umar b. ‘Ali – his father - ‘Ali:

Verily, the Prophet, peace be upon him, came to a tree at (Ghadir) Khumm. Then he came out, holding the hand of ‘Ali, and saying: “Do you not testify that Allah is your Lord?” They said, “Yes, we do.” He said, “Do you not testify that Allah and His Messenger are more entitled to you than yourselves and that Allah and His Messenger are your Awliya?” They said, “Yes, we do”. He said, “So, whosoever Allah and His Messenger are his Mawla, verily this one (i.e. ‘Ali) is his mawla. I have left behind over you that which if you hold fast to it you will never go astray: the Book of Allah – one end of which is in His Hand and the other in your hands – and my Ahl al-Bayt.”(١)

Then, al-Hafiz comments:

هذا إسناد صحيح

This chain is sahih.(٢)

Imam Ahmad al-Busiri (d. ٨۴٠ H) as well documents:

عن على بن أبى طالب، رضى الله عنه: أن النبى صَلَّى الله عَلَيه وسَلَّم حضر الشجره بخم ثم خرج آخذًا بيد على فقال: ألستم تشهدون أن الله ربكم؟ قالوا: بلى قال: ألستم تشهدون أن الله ورسوله أولى بكم من أنفسكم وأن الله ورسوله مولاكم؟ قالوا: بلى قال: فمن كان الله ورسوله مولاه فإن هذا مولاه وقد تركت فيكم ما

١- Ahmad b. ‘Ali b. Hajar al-‘Asqalani, al-Matalib al-Aliyah bi Zawaid al-Masanid al-Thamaniyyah (Beirut: Dar al-Ma’rifah; ١۴١۴ H) [annotator: Prof. Shaykh Habib al-Rahman al-A’zami], vol., ۴, p. ۶۵, ٣٩٧٢

٢- Ibid

إن أخذتم به لن تضلوا كتاب الله سببه بيده وسببه بأيديكم وأهل بيتى.

:Narrated ‘Ali b. Abi Talib, may Allah be pleased with him

The Prophet, peace be upon him, came to a tree at (Ghadir) Khumm. Then he came out, holding the hand of ‘Ali, and saying: “Do you not testify that Allah is your Lord?” They said, “Yes, we do.” He said, “Do you not testify that Allah and His Messenger are more entitled to you than yourselves and that Allah and His Messenger are your Mawla?” They said, “Yes, we do”. He said, “So, whosoever Allah and His Messenger are his Mawla, verily this one (i.e. ‘Ali) is his mawla. I have left behind over you that which if you hold fast to it you will never go astray: the Book of Allah – one end of which is in His Hand and the other in your hands – and my Ahl al-Bayt.”(١)

:And al-Busiri has this simple verdict about it

رواه إسحاق بسند صحيح

Ishaq recorded it with a sahih chain.(٢)

:Allamah al-Muttaqi al-Hindi (d. ٩٧٥ H) too records the hadith‘

عن على أن النبى صلى الله عليه و سلم حضر الشجره بخم ثم خرج آخذا بيد على فقال : أيها الناس ألستم تشهدون أن الله ربكم ؟ قالوا : بلى قال : ألستم تشهدون أن الله ورسوله أولى بكم من أنفسكم وأن الله ورسوله مولاكم ؟ قالوا : بلى قال : فمن كان الله ورسوله مولاه فإن هذا مولاه وقد تركت فيكم ما إن أخذتم به لن تضلوا بعده : كتاب الله

١- Ahmad b. Abi Bakr b. Isma’il al-Busiri, Itihaf al-Khiyarah al-Maharah bi Zawaid al-Masanid al-‘Ashra (Riyadh: Dar al-Watan; ١st edition, ١٤٢٠ H), vol. ٧, p. ٢١٠, ٦٦٨٣

٢- Ibid

سببه بيده وسببه بأيديكم وأهل بيتى

:Narrated 'Ali b. Abi Talib, may Allah be pleased with him

The Prophet, peace be upon him, came to a tree at (Ghadir) Khumm. Then he came out, holding the hand of 'Ali, and saying: "Do you not testify that Allah is your Lord?" They said, "We do." He said, "Do you not testify that Allah and His Messenger are more entitled to you than yourselves and that Allah and His Messenger are your Mawla?" They said, "Yes, we do". He said, "So, whosoever Allah and His Messenger are his Mawla, verily this one (i.e. 'Ali) is his mawla. I have left behind over you that which if you hold fast to it you will never go astray while following it: the Book of Allah ".– one end of which is in His Hand and the other in your hands – and my Ahl al-Bayt

:Then al-Hindi says about it

ابن راهويه وابن جرير وابن أبى عاصم والمحاملى فى أماليه وصححه

Narrated by (Ishaq) Ibn Rahwayh, Ibn Jarir, Ibn Abi 'Asim, and by al-Muhamali in his (Amali, and he (al-Muhamali) declared it sahih.(١

:The messages in these reports are very powerfully conveyed

Muslims can acquire true guidance after their Prophet only by holding fast to both the .Qur'an and his Ahl al-Bayt together

Muslims can remain upon true guidance after their Prophet only by holding fast to .both the Qur'an and his Ahl al-Bayt together

Muslims automatically lose the true guidance after their Prophet any moment they fail to hold fast to the

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Ali b. Husam al-Din al-Muttaqi al-Hindi, Kanz al-'Ummal fi Sunan al-Aqwal wa Af'al' -١ (Beirut: Muasassat al-Risalah; ١٩٨٩ H), vol. ١٣, p. ١٢١, ٣٦۴۴١

.Qur’an and his Ahl al-Bayt together

(Hadith Al-Thaqalayn: The Prophet At Ghadir Khumm (Part ٢ (۴

In order to ensure that his followers never missed his messages, the Messenger of Allah, sallallahu ‘alaihi wa alihi, further repeated his instruction in some other words, :at the same Ghadir Khumm. Imam Muslim (d. ٢۶١ H) records what he did

حدثنى زهير بن حرب وشجاع بن مخلد جميعا عن ابن عليه قال زهير حدثنا إسماعيل بن إبراهيم حدثنى أبو حيان حدثنى يزيد بن حيان قال انطلقت أنا وحصين بن سبره وعمر بن مسلم إلى زيد بن أرقم فلما جلسنا إليه قال له حصين لقد لقيت يا زيد خيرا كثيرا رأيت رسول الله صلى الله عليه و سلم وسمعت حديثه وغزوت معه وصليت خلفه لقد لقيت يا زيد خيرا كثيرا حدثنا يا زيد ما سمعت من رسول الله صلى الله عليه و سلم قال يا ابن أخى والله لقد كبرت سنى وقدم عهدى ونسيت بعض الذى كنت أعى من رسول الله صلى الله عليه و سلم فما حدثتكم فاقبلوا وما لا فلا تكلفونيه ثم قال قام رسول الله صلى الله عليه و سلم يوما فينا خطيبا بماء يدعى خما بين مكه والمدينه فحمد الله وأثنى عليه ووعظ وذكر ثم قال أما بعد ألا أيها الناس فإنما أنا بشر يوشك أن يأتى رسول ربى فأجيب وأنا تارك فيكم ثقلين أولهما كتاب الله فيه الهدى والنور فخذوا بكتاب الله واستمسكوا به فحث على كتاب الله ورغب فيه ثم قال وأهل بيتى أذكركم الله فى أهل بيتى أذكركم الله فى أهل بيتى أذكركم الله فى أهل بيتى فقال له حصين ومن أهل بيته؟ يا زيد أليس نساؤه

من أهـل بيته ؟ قـال نسـاؤه من أهل بيته ولكن أهل بيته من حرم الصـدقه بعـده قال وهم؟ قال هم آل على وآل عقيل وآل جعفر وآل عباس قال كل هؤلاء حرم الصدقه؟ قال نعم

Zuhayr b. Harb and Shuja' b. Mukhlid – Ibn 'Ulayyah: Zuhayr – Isma'il b. Ibrahim - Abu Hayyan - Yazid b. Hayyan:

I went along with Hasin b. Sabra and 'Umar b. Muslim to Zayd b. Arqam. When we sat with him, Hasin said to him:

"You have earned, O Zayd, a lot of good. You saw the Messenger of Allah, peace be upon him, and you heard his hadith, and you fought by his side, and you offered Salat behind him. You have earned, O Zayd, a lot of good. Narrate to us, O Zayd, what you heard from the Messenger of Allah."

He replied, "O son of my brother, I swear by Allah, I have grown old and my time has passed, and I have forgotten some of that which I remembered from the Messenger of Allah, peace be upon him. So, whatever hadith I narrate to you, accept (it). And whatever I do not narrate, do not compel me to do that."

He then said:

"One day, the Messenger of Allah, peace be upon him, stood up to deliver a sermon at a watering place known as (Ghadir) Khumm situated between Makkah and Madinah. He praised Allah and extolled Him, and advised (us), and reminded us (of Allah and His revelations). Then, he said:

'Then, verily, O mankind!

I am only a human being. The messenger of my Lord (i.e. the angel of death) will soon reach me and I will answer (the call of death). But, I am leaving behind over you Two Weighty Things (thaqalayn). The first of them is the Book of Allah. In it there is guidance and light. So hold fast to the Book of Allah and adhere to it." So, he exhorted (to hold fast) to the Book of Allah and encouraged concerning it. Then, he said: "and my Ahl al-Bayt. I remind you, with Allah, of my Ahl al-Bayt! I remind you, with Allah, of my Ahl al-Bayt! I remind you, with Allah, of my Ahl al-Bayt!"

So, Hasin said to him, "So, who are his Ahl al-Bayt? O Zayd, are his wives not from his Ahl al-Bayt?" He (Zayd) replied, "His wives are from his Ahl al-Bayt. But, his Ahl al-Bayt are (also) those to whom sadaqah is forbidden apart from him." He (Hasin) asked, "And who are those?" He (Zayd) replied, "They are the family of 'Ali, the family of 'Aqil, the family of Ja'far, and the family of 'Abbas". He (Hasin) said, "Sadaqah is forbidden (for all these people?" He (Zayd) answered, "Yes".(١)

Imam Ahmad (d. ٢۴١ H) has recorded this same exact report(٢), and Shaykh al-Arnaut has this comment about it:

إسناده صحيح على شرط مسلم

(Its chain is sahih upon the standard of Muslim.(٣)

So, there is no doubt about the authenticity of the riwayah.

There is however a crucial fact about

١- Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: Dar Ihya al-Turath al-'Arabi) [annotator: Muhammad Fuad 'Abd al-Baqi], vol. ۴, p. ١٨٧٣, (٣۶ ٢۴٠٨)

٢- Abu 'Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) [annotator: Shu'ayb al-Arnaut], vol. ۴, p. ٣۶۶, ١٩٢٨۵

٣- Ibid

it that must be taken into consideration in understanding its meaning. There is an :interpolation by Yazid b. Hayyan into the text of the Prophet's words in the hadith

أما بعد ألا أيها الناس فإنما أنا بشر يوشک أن يأتی رسول ربی فأجيب وأنا تارک فيکم ثقلين أولهما کتاب الله فيه الهدی والنور فخـذوا بکتـاب الله واستمسـکوا به فحث علی کتـاب الله ورغب فيه ثم قـال وأهل بيتی أذکرکم الله فی أهل بيتی أذکرکم الله فی أهل بيتی أذکرکم الله فی أهل بيتی

Then, verily, O mankind! I am only a human being. The messenger of my Lord (i.e. the" angel of death) will soon reach me and I will answer (the call of death). But, I am leaving behind over you Two Weighty Things (thaqalayn). The first of them is the Book of Allah. In it there is guidance and light. So hold fast to the Book of Allah and adhere to it." So, he exhorted (to hold fast) to the Book of Allah and encouraged concerning it. Then, he said: "and my Ahl al-Bayt. I remind you, with Allah, of my Ahl al-Bayt! I "!remind you, with Allah, of my Ahl al-Bayt! I remind you, with Allah, of my Ahl al-Bayt

The highlighted parts are NOT part of the words of the Messenger of Allah. Rather, they are commentaries upon the actual hadith. Since what matters to us are the instructions of our Prophet, then we must remove these interpolations in order to reach the real Sunnah. So, after deleting

:the foreign words, this is what we have

أما بعد ألا أيها الناس فإنما أنا بشر يوشك أن يأتى رسول ربى فأجيب وأنا تارك فيكم ثقلين أولهما كتاب الله فيه الهدى والنور فخذوا بكتاب الله واستمسكوا به وأهل بيتى أذكركم الله فى أهل بيتى أذكركم الله فى أهل بيتى أذكركم الله فى أهل بيتى

Then, verily, O mankind! I am only a human being. The messenger of my Lord (i.e. the" angel of death) will soon reach me and I will answer (the call of death). But, I am leaving behind over you Two Weighty Things (thaqalayn). The first of them is the Book of Allah. In it there is guidance and light. So hold fast to the Book of Allah and adhere to it and my Ahl al-Bayt. I remind you, with Allah, of my Ahl al-Bayt! I remind you, with "!Allah, of my Ahl al-Bayt! I remind you, with Allah, of my Ahl al-Bayt

:The Sunni mufassir, Mulla Huwaysh Al Ghazi 'Abd al-Qadir, confirms this as well

وروى مسلم عن زيد بن أرقم أن رسول اللّه صلّى اللّه عليه وسلم قال إنى تارك فيكم ثقلين أولها كتاب اللّه فيه الهدى والنور فخذوا بكتاب اللّه واستمسكوا به وأهل بيتى، أذكركم اللّه فى أهل بيتى، أذكركم فى أهل بيتى

Imam) Muslim recorded from Zayd b. Arqam that the Messenger of Allah, peace be) :upon him, said

I am leaving behind over you Two Weighty Things (thaqalayn). The first of them is " the Book of Allah. In it there is guidance and light. So hold fast to

the Book of Allah and adhere to it and my Ahl al-Bayt. I remind you, with Allah, of my Ahl al-Bayt! I remind you, with Allah, of my Ahl al-Bayt! I remind you, with Allah, of my (Ahl al-Bayt!”(۱)

The message here is unmistakable: all mankind – including all the Sahabah, Tabi’in .and Tabi’ al-Tabi’in – are ordered to “adhere” to both the Qur’an and the Ahl al-Bayt

What further solidifies this submission, is that the same hadith has been narrated from Zayd – in the book of Imam ‘Abd b. Humayd (d. ۲۴۹ H) - without the commentaries, and it is straightforward. ‘Allamah al-Albani (d. ۱۴۲۰ H) records that the :Prophet said at Ghadir Khumm

"أما بعد ألا أيها الناس! فإنما أنا بشر يوشك أن يأتينى رسول ربى فأجيب وأنا تارك فيكم ثقلين أولهما كتاب الله فيه الهدى والنور من استمسك به وأخذ به كان على الهدى ومن أخطأه ضل فخذوا بكتاب الله تعالى واستمسكوا به وأهل بيتى أذكركم الله فى أهل بيتى أذكركم الله فى أهل بيتى".

Then, verily, O mankind! I am only a human being. The messenger of my Lord (i.e. the“ angel of death) will soon reach me and I will answer (the call of death). But, I am leaving behind over you Two Weighty Things (thaqalayn). The first of them is the Book of Allah. In it there is guidance and light. Whoever adheres to it and holds fast to it, he will be upon guidance; and whosoever belittles it, he will go astray. So hold fast to

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۱ - Mulla Huwaysh Al Ghazi ‘Abd al-Qadir, Bayan al-Ma’ani (Damascus: Matbu’at al-Turki; ۱۳۸۲ H), vol. ۴, p. ۳۷

the Book of Allah the Most High and adhere to it and my Ahl al-Bayt. I remind you, with Allah, of my Ahl al-Bayt! I remind you, with Allah, of my Ahl al-Bayt!”(1)

Commenting on it, the ‘Allamah states:

(صحيح) ... [حم عبد بن حميد م] عن زيد بن أرقم.

(Sahih) ... [recorded by ‘Abd b. Hamid] from Zayd b. Arqam.(2)

‘Allamah al-Hindi (d. 975 H) too has copied the same report:

أما بعد أيها الناس فإنما أنا بشر يوشك أن يأتي رسول ربي فأجيب وأنا تارك فيكم ثقلين أولهما كتاب الله فيه الهدى والنور من استمسك به وأخذ به كان على الهدى ومن أخطأه ضل فخذوا بكتاب الله تعالى واستمسكوا به وأهل بيتي أذكركم الله في أهل بيتي

“Then, verily, O mankind! I am only a human being. The messenger of my Lord (i.e. the angel of death) will soon reach me and I will answer (the call of death). But, I am leaving behind over you Two Weighty Things (thaqalayn). The first of them is the Book of Allah. In it there is guidance and light. Whoever adheres to it and holds fast to it, he will be upon guidance; and whosoever belittles it, he will go astray. So hold fast to the Book of Allah the Most High and adhere to it and my Ahl al-Bayt. I remind you, with Allah, of my Ahl al-Bayt!”(3)

Giving the source, he too says:

حم وعبد بن حميد م عن زيد بن أرقم

(Recorded by ‘Abd b. Humayd, from Zayd b. Arqam(4)

This was the report of Zayd from the

1- Abu ‘Abd al-Rahman Muhammad Nasir al-Din b. al-Hajj Nuh b. Tajati b. Adam al-Ashqudri al-Albani, Sahih al-Jami’ al-Saghir wa Ziyadatuhu (Al-Maktab al-Islami), vol. 1, pp. 286-287, 1351

Ibid, vol. ۱, p. ۲۸۷, ۱۳۵۱ -۲

Ali b. Husam al-Din al-Muttaqi al-Hindi, Kanz al-'Ummal fi Sunan al-Aqwal wa Af'al' -۳
(Beirut: Muasassat al-Risalah; ۱۹۸۹ H), vol. ۱, p. ۳۱۵, ۸۹۸

Ibid -۴

Messenger of Allah without the interpolations of Yazid b. Hayyan. This took place at Ghadir Khumm, after the first declaration at ‘Arafat. The message is explicit, clear and unambiguous. It leaves no room for manipulation or distortion. We all must “adhere” to the Book of Allah and the Ahl al-Bayt of his Prophet after him. Strangely though, Zayd defines the “Ahl al-Bayt” meant in the hadith as the wives of the Prophet, and the families of ‘Ali, ‘Aqil, Ja’far, and al-‘Abbas. Yet, it is the same Zayd who narrated – as we shall examine in the next chapter – that the Messenger specifically named the ."“Ahl al-Bayt” intended in Hadith al-Thaqalayn as being only his “offspring

(Hadith Al–Thaqalayn: The Prophet At Ghadir Khumm (Part ۳ (۵

The Prophet, sallallahu ‘alaihi wa alihi, conveyed Hadith al-Thaqalayn in different words to absolutely ensure that the message was not lost on his audiences. At ‘Arafat, :he declared

يا أيها الناس إنى قد تركت فيكم ما إن أخذتم به لن تضلوا كتاب الله وعترتى أهل بيتى

O mankind! I have left behind over you that which if you hold fast to it you will never .go astray: the Book of Allah and my offspring, my Ahl al-Bayt

:Later, at Ghadir Khumm, he again statements

أنـا تـارك فيكم ثقلين أولهما كتاب الله فيه الهـدى والنور من اسـتمسك به وأخـذ به كان على الهـدى ومن أخطأه ضل فخـذوا بكتاب الله تعالى واستمسكوا به وأهل بيتى

I am leaving behind over you Two Weighty Things (thaqalayn). The first of them is the Book of Allah. In it there is guidance and

light. Whoever adheres to it and holds fast to it, he will be upon guidance; and whosoever belittles it, he will go astray. So hold fast to the Book of Allah the Most High .and adhere to it and my Ahl al-Bayt

Then, at that same Ghadir Khumm, he made some other pronouncements, which were clearly intended to drive home the point more forcefully. Al-Hafiz Ibn Kathir (d. :٧٧٤ H) affirms this in his Tafsir

و فى الصحيح: أن رسول الله صلى الله عليه وسلم قال فى خطبته بغَدِير خُمّ: "إنى تارك فيكم الثقلين: كتاب الله وعترتى، وإنهما لم يفترقا حتى يردا على الحوض"

In the sahih report, it is recorded that the Messenger of Allah, peace be upon him, said in his sermon at Ghadir Khumm: "I am leaving behind over you the Two Weighty Things (al-thaqalayn): the Book of Allah and my offspring. Verily, both shall never (separate from each other until they meet me at the Lake-Fount."(١)

Meanwhile, Imam al-Hakim (d. ۴۰۳ H) has equally recorded this riwayah which :identifies the main narrator of the hadith

حدثنا أبو بكر محمد بن الحسين بن مصلح الفقيه بالرى ثنا محمد بن أيوب ثنا يحيى بن المغيره السعدى ثنا جرير بن عبد الحميد عن الحسن بن عبد الله النخعى عن مسلم بن صبيح عن زيد بن أرقم رضى الله عنه قال قال رسول الله صلى الله عليه وسلم إنى تارك فيكم الثقلين كتاب الله وأهل بيتى وإنهما لن يتفرقا حتى يردا على الحوض

– Abu Bakr Muhammad b. al-Husayn b. Musalih al-Faqih – Muhammad b. Ayub

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١ - Abu al-Fida Isma'il b. 'Umar b. Kathir al-Qurashi al-Dimashqi, Tafsir al-Qur'an al-'Azim (Dar al-Taybah li al-Nashr wa al-Tawzi'; ٢nd edition, ١۴٢٠ H) [annotator: Sami b. Muhammad Salamah], vol. ٧, p. ٢٠١

Yahya b. al-Mughirah al-Sa’di – Jarir b. ‘Abd al-Hamid – al-Hasan b. ‘Abd Allah al-Nakha’i – Muslim b. Subayh – Zayd b. Arqam, may Allah be pleased with him:

The Messenger of Allah, peace be upon him, said: “I am leaving behind over you the Two Weighty Things (al-thaqalayn): the Book of Allah and my Ahl al-Bayt. Verily, both shall never separate from each other until they meet me at the Lake-Fount.”(١)

Al-Hakim states:

هذا حديث صحيح الإسناد على شرط الشيخين

This hadith has a sahih chain upon the standard of the two Shaykhs.(٢)

Imam al-Dhahabi (d. ٧٤٨ H) concurs:

على شرط البخارى ومسلم

Upon the standard of al-Bukhari and Muslim(٣)

Imam al-Tabarani (d. ٣٦٠ H) too has an additional sanad for the hadith:

حدثنا على بن عبد العزيز ثنا عمرو بن عون الواسطى ثنا خالد بن عبد الله عن الحسن بن عبيد الله عن أبى الضحى عن زيد بن أرقم قال قال رسول الله صلى الله عليه و سلم : إنى تارك فيكم الثقلين كتاب الله وعترتى أهل بيتى وإنهما لن يتفرقا حتى يردا على الحوض

Ali b. ‘Abd al-‘Aziz – ‘Amr b. ‘Awn al-Wasiti – Khalid b. ‘Abd Allah – al-Hasan b. ‘Ubayd‘ Allah – Abu al-Dhuha – Zayd b. Arqam:

The Messenger of Allah, peace be upon him, said: “I am leaving behind over you the Two Weighty Things (al-thaqalayn): the Book of Allah and my offspring, my Ahl al-Bayt. Verily, both shall never separate from each other until they meet me at the Lake-Fount.”(٤)

Shaykh al-Arnaut says about this hadith:

وهو صحيح

(It is sahih[5]

This is an authentication of all

۱- Abu 'Abd Allah Muhammad b. 'Abd Allah al-Hakim al-Naysaburi, al-Mustadrak 'ala al-Sahihayn (Beirut: Dar al-Kutub al-'Ilmiyyah; ۱st edition, ۱۴۱۱ H) [annotator: Mustafa 'Abd al-Qadir 'Ata], vol. ۳, p. ۱۶۰, ۴۷۱۱

۲- Ibid

۳- Ibid

۴- Abu al-Qasim Sulayman b. Ahmad b. Ayub al-Tabarani, Mu'jam al-Kabir (Mosul: Maktabah al-'Ulum wa al-Hukm; ۲nd edition, ۱۴۰۴ H) [annotator: Hamadi b. 'Abd al-Majid al-Salafi], vol. ۵, p.۱۶۹, ۴۹۸۰

۵- Muhammad b. Ibrahim al-Wazir al-Yamani, al-'Awasim wa al-Qawasim fi al-Dhabb 'an Sunnah Abi al-Qasim (Beirut: Muasassat al-Risalah; ۲nd edition, ۱۴۱۶ H) [annotator: Shu'ayb al-Arnaut], vol. ۱, p. ۱۷۸, footnote ۱

.the parts of the hadith by our typically reluctant Shaykh. This, of course, means a lot

Meanwhile, there is no sin in independently verifying the authenticity of the hadith. As :such, al-Dhahabi says about the first narrator

على بن عبد العزيز ابن المرزبان ابن سابور: الامام، الحافظ، الصدوق، أبو الحسن البغوى

Ali b. 'Abd al-'Aziz b. al-Marzaban b. Sabur: the Imam, the hafiz (hadith scientist), the' (saduq (very truthful) narrator, Abu al-Hasan al-Baghwi.(١

:Elsewhere, he adds

على بن عبد العزيز البغوى الحافظ المجاور بمكه. ثقه، لكنه يطلب على التحديث، ويعتذر بأنه محتاج. قال الدارقطنى: ثقه مأمون.

Ali b. 'Abd al-'Aziz al-Baghwi: the hafiz (hadith scientist), adjacent to Makkah: Thiqah' (trustworthy). However, he used to request (payments) for narrating ahadith, and he is excused on the ground that he was needy. Al-Daraqutni said: "He was thiqah ((trustworthy) and totally reliable."(٢

:Al-Hafiz (d. ٨٥٢ H) states about the second narrator

عمرو بن عون بن أوس الواسطى أبو عثمان البزاز البصرى ثقه ثبت

Amr b. 'Awn b. Aws al-Wasiti, Abu 'Uthman al-Bazzaz al-Basri: Thiqah (trustworthy),' (thabt (accurate).(٣

:Concerning the third narrator, al-Hafiz also says

خالد بن عبد الله بن عبد الرحمن بن يزيد الطحان الواسطى المزنى مولاهم ثقه ثبت

Khalid b. 'Abd Allah b. 'Abd al-Rahman b. Yazid al-Tahan al-Wasiti al-Muzni, their freed (slave: Thiqah (trustworthy), thabt (accurate).(٤

:The fourth narrator is thiqah (trustworthy) too, as affirmed by al-Hafiz

الحسن بن عبيد الله بن عروه النخعى أبو عروه الكوفى ثقه فاضل

Al-Hasan b. 'Ubayd Allah b. 'Urwah al-Nakha'i, Abu 'Urwah al-Kufi: Thiqah

((trustworthy), fadhil (virtuous).(5)

:Finally, al-Hafiz proclaims about the last narrator

مسلم بن صبيح بالتصغير الهمداني أبو الضحى الكوفي

p: 41

1- Shams al-Din Muhammad b. Ahmad b. 'Uthman al-Dhahabi, Siyar A'lam al-Nubala (Beirut: Muasassat al-Risalah; 9th edition, 1413 H) [annotators: Shu'ayb al-Arnaut and 'Ali Abu Zayd], vol. 13, p. 348, 164

2- Abu 'Abd Allah Muhammad b. Ahmad b. 'Uthman al-Dhahabi, Mizan al-I'tidal fi Naqd al-Rijal (Beirut: Dar al-Ma'rifah) [annotator: 'Ali Muhammad al-Bajawi], vol. 3, p. 143, 5882

3- Ahmad b. 'Ali b. Hajar al-'Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah al-'Ilmiyyah; 2nd edition, 1415 H) [annotator: Mustafa 'Abd al-Qadir 'Ata], vol. 1, p. 742, 5104

4- Ibid, vol. 1, p. 259, 1652

5- Ibid, vol. 1, p. 206, 1258

العطار مشهور بكنيته ثقه فاضل

Muslim b. Subayh al-Hamdani, Abu al-Dhuha al-Kufi al-'Attar, well-known with his kunya: Thiqah (trustworthy), fadhil (virtuous).(١)

Imam Muslim (d. ٢٦١ H) also states concerning him:

أبو الضحى مسلم بن صبيح سمع ابن عباس والنعمان بن بشير وزيد بن أرقم روى عنه الأعمش وحبيب بن أبى ثابت

Abu al-Dhuha, Muslim b. Subayh: He heard (ahadith from) Ibn 'Abbas, al-Nu'man b. Bashir and Zayd b. Arqam. Al-A'mash and Habib b. Abi Thabit narrated from him.(٢)

So, all the narrators are thiqah (trustworthy), and the sanad, of course, is fully connected. As such, it is a perfectly sahih chain.

But, there is more! Imam al-Tabarani again documents:

حدثنا معاذ بن المثنى ثنا على بن المدينى ثنا جرير بن عبد الحميد عن الحسن بن عبيد الله عن أبى الضحى عن زيد بن أرقم قال قال رسول الله : إنى تارك فيكم الثقلين كتاب الله وعترتى أهل بيتى وإنهما لن يتفرقا حتى يردا على الحوض

Mu'adh b. al-Muthanna – 'Ali b. al-Madini – Jarir b. 'Abd al-Hamid – al-Hasan b. 'Ubayd Allah – Abu al-Dhuha – Zayd b. Arqam:

The Messenger of Allah said: "I am leaving behind over you the Two Weighty Things (al-thaqalayn): the Book of Allah and my offspring, my Ahl al-Bayt. Verily, both shall never separate from each other until they meet me at the Lake-Fount."(٣)

There are only three new names in this chain.

Al-Dhahabi says about the first narrator:

معاذ بن المثنى أبو المثنى: ثقه، متقن.

Mu'adh b. al-Muthanna, Abu al-Muthanna: Thiqah (trustworthy), extremely precise.(٤)

About the second narrator, al-Hafiz states:

على بن عبد الله بن جعفر بن نجيح

۱- Ibid, vol. ۲, p. ۱۷۹, ۶۶۵۳

۲- Muslim b. al-Hajjaj, al-Kuna wa al-Asma (Madinah al-Munawwarah: al-Jami'ah al-Islamiyyah; ۱st edition, ۱۴۰۴ H) [annotator: 'Abd al-Rahim Muhammad Ahmad al-Qushqari], vol. ۱, P. ۴۵۵, ۱۷۲۲

۳- Abu al-Qasim Sulayman b. Ahmad b. Ayub al-Tabarani, Mu'jam al-Kabir (Mosul: Maktabah al-'Ulum wa al-Hukm; ۲nd edition, ۱۴۰۴ H) [annotator: Hamadi b. 'Abd al-Majid al-Salafi], vol. ۵, p.۱۷۰, ۴۹۸۱

۴- Shams al-Din Muhammad b. Ahmad b. 'Uthman al-Dhahabi, Siyar A'lam al-Nubala (Beirut: Muasassat al-Risalah; ۹th edition, ۱۴۱۳ H) [annotators: Shu'ayb al-Arnaut and 'Ali Abu Zayd], vol. ۱۳, p. ۵۲۷, ۲۵۹

السعدی مولاهم أبو الحسن بن المدینی بصری ثقه ثبت إمام أعلم أهل عصره بالحدیث وعلله

Ali b. ‘Abd Allah b. Ja’far b. Najih al-Sa’di, their freed slave, Abu al-Hasan b. al-Madini‘ Basri: Thiqah (trustworthy), thabt (accurate), an Imam, the most knowledgeable of his (time in hadith and its ‘ilal.(۱

:The third narrator is like that too, as al-Hafiz submits

جریر بن عبد الحمید بن قرط بضم القاف وسکون الراء بعدها طاء مهمله الضبی الکوفی نزیل الری وقاضیها ثقه صحیح الکتاب قیل کان فی آخر عمره یهم من حفظه

Jarir b. ‘Abd al-Hamid b. Qurt al-Dhabi al-Kufi, a resident of al-Rayy and its judge: Thiqah (trustworthy), sahih al-kitab (i.e. whatever he narrated from his books was sahih). It is said that he used to hallucinate due to his memory during the last part of (his lifetime.(۲

Al-Hafiz refers to the criticism against Jarir with “it is said”, which is a term employed to express doubt. In other words, al-Hafiz does NOT confirm that Jarir really used to hallucinate during the last part of his lifetime. Secondly, even if the allegation were accepted, it would still not harm Jarir. The claim was that he hallucinated, but not “a lot”. That shows that his memory problem was not serious, and therefore would not affect his ahadith. In any case, there is a mutaba’ah for Jarir by Khalid b. ‘Abd Allah. .Therefore, this second chain is impeccably sahih too, in any case

(Hadith Al-Thaqalayn: The Prophet At Ghadir Khumm (Part ۴ (۶

The Messenger of Allah, sallallahu ‘alaihi wa alihi, proclaimed at Ghadir Khumm to all :humanity

إنی تارک

Ahmad b. ‘Ali b. Hajar al-‘Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah - ۱ al-‘Ilmiyyah; ۲nd edition, ۱۴۱۵ H) [annotator: Mustafa ‘Abd al-Qadir ‘Ata], vol. ۱, p. ۶۹۷,

۴۷۷۶

Ibid, vol. ۱, p. ۱۵۸, ۹۱۸ -۲

فیکم الثقلین کتاب الله وعترتی أهل بیتی وإنهما لن یتفرقا حتی یردا علی الحوض

I am leaving behind over you the Two Weighty Things (al-thaqalayn): the Book of Allah and my offspring, my Ahl al-Bayt. Verily, both shall never separate from each other until they meet me at the Lake-Fount.

The Qur'an and the offspring of the Prophet are referred to as "the Two Weighty Things" (al-thaqalayn) in the ahadith. Both of them are "left behind over" us by him, and are further described as being eternally inseparable till the Day of al-Qiyamah. What exactly did the Rasul intend with these statements?

When the leader of a nation or community tells his people "I will die soon. But, I have left behind over you so-and-so", what possibly could he be telling them? It is clear, of course. The designated person – "left behind over" his people - is to take his place and perform his role among them. Hadith al-Thaqalayn, obviously, is in this sense too. The Prophet was declaring the Qur'an and his offspring as his substitutes over his Ummah after him. Shaykh al-Arnaut too has something for us in this regard:

قال السندی: قوله: "إنی تارک فیکم"، أی: بعد موتی.

الثَّقلین: الثقل، بفتحتین: کل شیء نفیس مصون، ومنه هذا الحدیث، کذا فی "القاموس".

أحدهما أکبر: هو الکتاب، لأنه إمام الکل: العتره، وغیرهم...

وعترتی: کأنه صلی الله علیه وسلم جعلهم قائمین مقامه، فکما کان فی حیاته القرآن والنبی، کذلک بعده القرآن وأهل بیته، ولکن قیامهم مقامه فی وجوب المحبه والمراعاه والإحسان، لا فی العمل بأقوالهم وآرائهم،

بل المرجع فى العمل: الكتاب والسنه، والله تعالى أعلم.

.Al-Sindi said: "His statement {I am leaving behind over you}: that is, after me death

The Two Weighty Things}: every priceless treasure is called a 'weighty thing', and} .this hadith is from it, as stated in al-Qamus

One of them is greater}: that is the Book, because it is the Imam for everyone –} ...whether the offspring (of the Prophet) or others

and my offspring}: it is like he, peace be upon him, appointed them TO STAND IN HIS} PLACE, such that just as it was the Qur'an and the Prophet during his lifetime, it was the Qur'an and his Ahl al-Bayt after him. However, their standing in his place is (only) with regards to the (Ummah's) obligation of love, kindness and care (to them), not in adherence to their words and opinions. Rather, the reference for actions are the Book (and the Sunnah, and Allah the Most High knows best."(١)

This is further strengthened by the fact that he called them both "the Two Weighty Things", al-thaqalayn. Imam Ibn Manzur (d. ٧١١ H), the leading classical Sunni linguist, :explains what this means

وروى عن النبى، صلى الله عليه وسلم، أنه قال فى آخر عمره: إنى تارك فيكم الثقلين: كتاب الله وعترتى، فجعلهما كتاب الله عز وجل وعترته، وقد تقدم ذكر العتره. وقال ثعلب: سميا ثقلين لأن الأخذ بهما ثقيل والعمل بهما ثقيل، قال: وأصل الثقل أن العرب تقول لكل شئ نفيس خطير مصون ثقل، فسماهما ثقلين إعظاما لقدرهما وتفخيما لشأنهما

It is narrated from the Prophet, peace

١- Abu 'Abd Allah Ahmad b. Muhammad b. Hanbal b. Hilal b. Asad al-Shaybani, Musnad (Muasassat al-Risalah; ١st edition, ١٤٢١ H) [annotators: Shu'ayb al-Arnaut, 'Adil Murshid and others], vol. ١٧, pp. ١٧٤-١٧٥, ١١١٠٤. Al-Sindi's submission is indeed very weird. The Ahl al-Bayt stand in the place of the Prophet in his Ummah after him. Yet, none is obliged to follow them! Moreover, al-Sindi seems to think that following the Ahl al-Bayt leads away from the Kitab and Sunnah! Alas, they are actually the purest

.route to the Qur’an and the original teachings of Muhammad

be upon him, that he said during the end of his lifetime: "I am leaving behind over you the Two Weighty Things (al-thaqalayn): the Book of Allah and my offspring." So, he identified them both as the Book of Allah the Almighty and his offspring. The word "itrah (offspring)" has already been explained. Tha'lab said: "He named them thaqalayn because holding fast to them both and following them both are weighty (responsibilities)." He said: "The origin of (the word) thaqal is that Arabs referred to every priceless weighty thing as a thaqal. Therefore, he named them thaqalayn to highlight their significance and to extol their importance (١)

Imam Ibn al-Athir (d. ۶۰۶ H), an ace Sunni hadith linguist, has the same submission:

]إنى تـارك فيكم الثقلين : كتاب الله وعترت] سـماهما ثقلين لأن الأخـذ بهما والعمل بهما ثقيل . ويقال لكك خطير نفيس ثقل فسماهما ثقلين إعظاما لقدرهما وتفخيما لشأنهما.

I am leaving among you the Two Weighty Things: the Book of Allah and my offspring],] he named them both thaqalayn because holding fast to them both and following them are weighty (responsibilities). And every priceless weighty thing is called thaqal. Therefore, he named them thaqalayn to highlight their significance and to extol their importance.(٢)

Another leading Sunni linguist, al-Zubaydi (d. ١٢٠٥ H), backs him:

وكـذلك الحـديث} إنى تـارك فيكم الثقلين، كتـاب الله وعترتى {جعلهمـا ثقلين إعظامـا لقـدرهما وتفخيمـا لهما. وقال ثعلب: سماهما ثقلين؛ لأن الأخذ بهما والعمل بهما ثقيل.

And it is like that in the hadith: "I am leaving among you the Two Weighty

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١- Abu al-Fadhl Jamal al-Din Muhammad b. Mukram b. Manzur al-Afriqi al-Misri, Lisan al-'Arab (Beirut: Dar Sadir; ١st edition), vol. ١١, p. ٨۵

٢- Abu Sa'adat al-Mubarak b. Muhammad, Ibn al-Athir al-Jazari, al-Nihayah fi Gharib al-Hadith wa al-Athar (Beirut: al-Maktabah al-'Ilmiyyah; ١٣٩٩ AH) [annotator: Tahir Ahmad al-Zawi and Mahmud Muhammad al-Tanahi], vol. ١, p. ٢١۶

Things (al-thaqalayn): the Book of Allah and my offspring". He called them thaqalayn to highlight their significance and to extol them both. Tha'lab said: "He named them thaqalayn because holding fast to them both and following them both are weighty (responsibilities)."(1)

Yet another leading Sunni linguist, Abu Mansur al-Azhari (d. ٣٧٠ H), confirms them:

روى عن النبى (صـلى الله عليه وسـلم) أنَّه قال فى مرضه الـذى مات فيه: (إنى تارك فيكم الثقلين: كتابَ الله وعِتْرتى، ولن يفترقا حتى يردا على الحوض)، فسَّر النبى (صـلى الله عليه وسـلم) الثقلين فجعلهما كتاب الله جلّ وعزّ وعِترته عليه السـلام؛ وقـد فسّـِرت العتره فيما تقـدّم وهم جماعةُ عشـيرته الأدْنَوْن. وقال أبو العباس أحمـد بن يحيى: سـميا ثقلين لأن الأخذ بهما ثقيل، والعمل بهما ثقيل.

It is narrated from the Prophet, peace be upon him, that he said in his fatal illness: (I am leaving behind over you the Two Weighty Things: the Book of Allah and my offspring. Both shall never separate from each other until they meet me at the Lake-Fount). The Prophet, peace be upon him, explained the Two Weighty Things and identified them both as the Book of Allah the Almighty and his offspring, peace be upon him. The word "itrah (offspring)" has already been explained, and they are his closest blood relatives. Abu al-'Abbas Ahmad b. Yahya said: "They are named thaqalayn because holding fast to them both is a weighty (responsibility), and following them both is also a weighty (responsibility)."(2)

Imam al-Nawawi (d. ٦٧٦ H), the well-known hadith scientist, tables the view of

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١ - Muhibb al-Din Abu Faydh Sayyid Muhammad Murtadha al-Husayni al-Wasiti al-Zubaydi al-Hanafi, Taj al-'Urus min Jawahir al-Qamus (Beirut: Dar al-Fikr; ١٤١٤ H), vol. ١٤, p. ٨٥

٢ - Abu Mansur Muhammad b. Ahmad al-Azhari, Tahdhib al-Lughah (Beirut: Dar Ihya al-Turath al-'Arabi; 1st edition, ٢٠٠١ CE), vol. ٩, p. ٧٨

:the classical Sunni scholars as well

قوله صلى الله عليه وسلم) وانا تارك فيكم ثقلين (فذكر كتاب الله وأهل بيته قال العلماء سميا ثقلين لعظمهما وكبير شأنهما وقيل العمل بهما

His statement, peace be upon him (I am leaving behind over you Two Weighty Things) and he mentioned the Book of Allah and his Ahl al-Bayt. The 'ulama said: He named them thaqalayn due to their magnificence and the greatness of their significance. It is (also said: (they are named thaqalayn due to the fact that) both are to be followed.(1)

And Shaykh 'Abd al-Baqi, in his annotation of Sahih Muslim, writes these words under :Hadith al-Thaqalayn

(ثقلين) قال العلماء سميا ثقلين لعظمهما وكبير شأنهما وقيل لثقل العمل بها

Two Weighty Things [thaqalayn]): The 'ulama said: He named them thaqalayn due to) their magnificence and the greatness of their significance. It is also said: (they are (named thaqalayn due to the fact that) both are to be followed.(2)

So, our Prophet indicated that he was leaving behind the Qur'an and his offspring as his replacements over us after him. He equally very strongly emphasized that we must "adhere to" and "follow" both the Qur'an and his offspring after him, by naming them "the Two Weighty Things" (al-thaqalayn). It is thus impossible to miss his message in any circumstance: the offspring of the Messenger of Allah are his .khalifahs and the masters and guides over his Ummah after him

Meanwhile, the Rasul also described his offspring as being eternally inseparable from the Qur'an until the Day of

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۱- Abu Zakariyyah Yahya b. Sharaf al-Nawawi, Sharh Sahih Muslim (Beirut: Dar al-Kitab al-'Arabi; ۱۴۰۷ H) vol. ۱۵, p. ۱۸۰

۲- Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: Dar Ihya al-Turath al-'Arabi) [annotator: Muhammad Fuad 'Abd al-Baqi], vol. ۴, p. ۱۸۷۳,

(۲۴۰۸ (۳۶

:Resurrection

وانهما لن يفترقا حتى يردا على الحوض

Verily, both shall NEVER separate from each other until they meet me at the Lake-Fount.

?What does this mean

There is no doubt: the Messenger of Allah is the most eloquent of all of his Lord's creation. This is why he was able to convey some of his most significant messages through that single statement. He absolutely ruled out the possibility of any form of separation between the Qur'an and his offspring at any moment in the lifetime of this :earth. So, we ask

Does sin cause a separation between us and the Qur'an in our sinful acts? Of course, there is no doubt about this! This means then that the offspring of the Prophet never commit sinful acts. Otherwise, they would be separated from the Qur'an, at least for .the duration of their sinful acts

Does heresy – whether in beliefs or actions – cause a separation between us and the Qur'an? There is no doubt about this too. Heresies of all sorts contradict the Qur'an, .and whoever possesses any heresy is in contradiction to the Book of Allah

Therefore, whatsoever the offspring of the Prophet believe, say, do or teach is the true, pure guidance from Allah and His Messenger. It is absolutely impossible for the offspring to be heretical in absolutely anything. Otherwise, they would be separated .from the Qur'an, at least for the duration of the heresy

Allah and His Messenger have joined together the Qur'an and the offspring, and have made them eternally inseparable

till the Day of al-Qiyamah. This is also a command to every believer not to ever separate them in any circumstance. If you love the Qur'an, you must love the offspring too. If you respect the Qur'an, you must respect the offspring too. If you follow the Qur'an, you must follow the offspring too. If you obey the Qur'an, you must obey the offspring too. If you consider the Qur'an to be your Imam, you must take the offspring too as your Imams. If you consider the Qur'an to be your supreme guide in .any affair, you must take the offspring too as your supreme guides in all your affairs

This last point is re-emphasized by 'Allamah al-Albani (d. ١۴٢٠ H) in these words while :writing about the Qur'an and Sunnah

بل يجب اعتبار الكتاب والسنه مصدرا واحدا لا فصل بينهما أبدا كما أشار إلى ذلك قوله صلى الله عليه وسلم : " ألا إني أتيت القرآن ومثله معه " يعني السنه وقوله: " لن يتفرقا حتى يردا على الحوض "

Rather, it is obligatory to consider the Book and the Sunnah as a single source, with no difference between them both, AS INDICATED IN THE STATEMENT of the Messenger of Allah, peace be upon him: "I have been given the Qur'an and its likeness with it", that is the Sunnah, AND HIS STATEMENT, "Both shall never separate until they meet (me at the Lake-Fount."(١)

The 'Allamah considers the phrase "both shall never separate from each other" to be an order against discrimination between

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Abu 'Abd al-Rahman Muhammad Nasir al-Din b. al-Hajj Nuh b. Tajati b. Adam al- -١ Ashqudri al-Albani, Manzilah al-Sunnah fi al-Islam (Kuwait: Dar al-Salafiyyah; ۴th edition, ١۴٠۴ H), p. ٢٢

the two. Of course, he has applied the phrase to the Sunnah, even though its only reliable chains link with the offspring of the Prophet and nothing else. Yet, we understand from al-Albani's submission that it is "obligatory" to consider the Qur'an and the offspring as a single source of guidance and knowledge in Islam, with no difference between them both, as indicated in the words of the Prophet: "both shall never separate from each other". As such, whosoever follows the Qur'an in all matters, but does not obey the offspring in all matters, has defied the Order of Allah .and His Messenger, and has thereby become a plain heretic

Hadith Al-Thaqalayn: The Prophet At Unindentified Places (٧

There are reports of Hadith al-Thaqalayn which do not name the locations where it was delivered. It is therefore possible that the Prophet, sallallahu 'alaihi wa alihi, also uttered them at Ghadir Khumm, in addition to his other pronouncements. Meanwhile, it is equally probable that the sermons were given at other places, before or after :(Ghadir Khumm. Let us start with this riwayah by Imam al-Fasawi (d. ٢٧٧ H

حدثنا يحيى قال :حدثنا جرير عن الحسن بن عبيد الله عن أبى الضحى عن زيد بن أرقم قال: النبى صلى الله عليه وسلم :إنى تارك فيكم ما إن تمسكتم به لن تضلوا كتاب الله عز وجل وعترتى أهل بيتى وإنهما لن يتفرقا حتى يردا على الحوض.

:Yahya – Jarir - al-Hasan b. 'Ubayd Allah – Abu al-Dhuha – Zayd b. Arqam

The Prophet, peace be upon him, said: "I am leaving behind over

you that which if you adhere to it you will never go astray: the Book of Allah the Almighty and my offspring, my Ahl al-Bayt. Verily, both shall never separate from each other until they meet me at the Lake-Fount."(١)

Al-Hafiz (d. ٨٥٢ H) states concerning the first narrator:

يحيى بن يحيى بن بكير بن عبد الرحمن التميمى أبو زكريا النيسابورى ثقه ثبت إمام

Yahya b. Yahya b. Bukayr b. 'Abd al-Rahman al-Tamimi, Abu Zakariyyah al-Naysaburi: Thiqah (trustworthy), thabt (accurate), an Imam.(٢)

What about the second narrator? Al-Hafiz submits:

جرير بن عبد الحميد بن قرط بضم القاف وسكون الراء بعدها طاء مهمله الضبى الكوفى نزيل الرى وقاضيها ثقه

Jarir b. 'Abd al-Hamid b. Qurt al-Dhabi al-Kufi, a resident of al-Rayy and its judge: Thiqah (trustworthy).(٣)

The third narrator is thiqah (trustworthy) as well, according to al-Hafiz:

الحسن بن عبيد الله بن عروه النخعى أبو عروه الكوفى ثقه فاضل

Al-Hasan b. 'Ubayd Allah b. 'Urwah al-Nakha'i, Abu 'Urwah al-Kufi: Thiqah (trustworthy), fadhil (virtuous).(٤)

And the last narrator is like that too, as affirmed by al-Hafiz:

مسلم بن صبيح بالتصغير الهمدانى أبو الضحى الكوفى العطار مشهور بكنيته ثقه فاضل

Muslim b. Subayh al-Hamdani, Abu al-Dhuha al-Kufi al-'Attar, well-known with his kunya: Thiqah (trustworthy), fadhil (virtuous).(٥)

All the narrators are thiqah (trustworthy), and the chain is fully connected. So, it is an absolutely sahih chain!

Meanwhile, Imam al-Tirmidhi (d. ٢٧٩ H) has also recorded a shahid for it:

حدثنا على بن المنذر كوفى حدثنا محمد بن فضيل قال حدثنا الأعمش عن عطيه عن أبى سعيد و الأعمش عن حبيب بن أبى

ثابت عن زيد بن أرقم رضى الله

p: ۵۲

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۱ - Abu Yusuf Ya’qub b. Sufyan al-Fasawi, al-Ma’rifah wa al-Tarikh (Beirut: Dar al-Kutub al-‘Ilmiyyah) [annotator: Khalil al-Mansur], vol. ۱, p. ۲۹۴

۲ - Ahmad b. ‘Ali b. Hajar al-‘Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah al-‘Ilmiyyah; ۲nd edition, ۱۴۱۵ H) [annotator: Mustafa ‘Abd al-Qadir ‘Ata], vol. ۲, p. ۳۱۸, ۷۶۹۶

۳ - Ahmad b. ‘Ali b. Hajar al-‘Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah al-‘Ilmiyyah; ۲nd edition, ۱۴۱۵ H) [annotator: Mustafa ‘Abd al-Qadir ‘Ata], vol. ۱, p. ۱۵۸, ۹۱۸. We have already mentioned his trustworthiness previously in this book.

۴ - Ahmad b. ‘Ali b. Hajar al-‘Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah al-‘Ilmiyyah; ۲nd edition, ۱۴۱۵ H) [annotator: Mustafa ‘Abd al-Qadir ‘Ata], vol. ۱, p. ۱۵۸, ۹۱۸, vol. ۱, p. ۲۰۶, ۱۲۵۸

۵- Ibid, vol. ۲, p. ۱۷۹, ۶۶۵۳

عنهما قالا: قال رسول الله صلى الله عليه و سلم إني تارك فيكم ما إن تمسكتم به لن تضلوا بعدي أحدهما أعظم من الآخر كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي ولن يتفرقا حتى يردا على الحوض فانظروا كيف تخلفوني فيهما

Ali b. al-Mundhir Kufi – Muhammad b. Fudhayl – al-A'mash – 'Atiyyah – Abu Sa'id (al-'Khudri): AND al-'Amash – Habib b. Abi Thabit – Zayd b. Arqam, may Allah be pleased with them both:

The Messenger of Allah, peace be upon him, said, "I am leaving behind over you that which if you adhere to it you will never go astray after me. One of them is greater than the other: the Book of Allah - a rope stretching from the heaven to the earth - and my offspring, my Ahl al-Bayt. Both shall never separate from each other until they meet me at the Lake-Fount. Therefore, watch carefully how you treat them after me."(1)

Al-Tirmidhi says:

وهذا حديث حسن غريب

And this hadith is hasan gharib (i.e. has a hasan chain).(2)

And 'Allamah al-Albani (d. 1420 H) states:

صحيح

Sahih(3)

Sayyid Hasan al-Saqqaf also has this comment:

ورواه الترمذي (٥/٦٦٣) برقم (٣٧٨٨) بسند صحيح بلفظ إني تارك فيكم ما إن تمسكتم به لن تضلوا بعدي أحدهما أعظم من الآخر كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي ولن يتفرقا حتى يردا على الحوض فانظروا كيف تخلفوني فيهما

Al-Tirmidhi (5/663, 3788) recorded it WITH A SAHIH CHAIN, with this wording:

"I am leaving behind over you that which if you adhere to

۱ - - Abu ‘Isa Muhammad b. ‘Isa al-Sulami al-Tirmidhi, al-Jami’ al-Sahih Sunan al-Tirmidhi (Beirut: Dar Ihya al-Turath al-‘Arabi) [annotator: Muhammad Nasir al-Din al-Albani], vol. ۵, p. ۶۶۳ ۳۷۸۸

۲- Ibid

۳- Ibid

it you will never go astray after me. One of them is greater than the other: the Book of Allah - a rope stretching from the heaven to the earth - and my offspring, my Ahl al-Bayt. Both shall never separate from each other until they meet me at the Lake-Fount. Therefore, watch carefully how you treat them after me."(1)

Imam Ahmad (d. 241 H) further documents:

حدثنا عبد الله حدثنى أبى ثنا بن نمير ثنا عبد الملك بن أبى سليمان عن عطيه العوفى عن أبى سعيد الخدرى قال قال رسول الله صلى الله عليه و سلم: انى قد تركت فيكم ما ان أخذتم به لن تضلوا بعدى الثقلين أحدهما أكبر من الآخر كتاب الله حبل ممدود من السماء إلى الأرض وعترتى أهل بيتى الا وانهما لن يفترقا حتى يردا على الحوض

'Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Ibn Numayr – 'Abd al-Malik b. Abi Sulayman – 'Atiyyah al-'Awfi – Abu Sa'id al-Khudri:

The Messenger of Allah, peace be upon him, said: "I have left behind over you that which if you hold fast to it you will never go astray after me: the Two Weighty Things (al-thaqalayn). One of them both is greater than the other: the Book of Allah - a rope stretching from the heaven to the earth – and my offspring, my Ahl al-Bayt. Take note: verily, both shall never separate from each other until they meet me at the Lake-Fount."(2)

Shaykh al-Arnaut comments:

حديث صحيح دون قوله " وإنهما لن يفترقا حتى يردا على الحوض "

It

1- Hasan b. 'Ali al-Saqqaf al-Qurashi al-Hashimi al-Husayni, Sahih Sharh al-'Aqidah al-Tahawiyyah (Amman: Dar Imam al-Nawawi; 1st edition, 1416 H), p. 654

2- Abu 'Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) [annotator: Shu'ayb al-Arnaut], vol. 3, p. 59, 11578

is a sahih hadith, with the exception of the statement "And, verily, both shall never separate from each other until they meet me at the Lake-Fount".(1)

Apparently, al-Arnaut rejects the authenticity of the last phrase of the hadith, and accepts all the others. But, this is strange, indeed! We have already quoted absolutely sahih chains – in the reports of Zayd b. Arqam – in this book which establish the authenticity of that phrase. Shaykh al-Arnaut apparently rushed to his conclusion without adequate research. Besides, the chain of this last riwayah above is reliable as well, as 'Allamah al-Albani declares, after quoting that exact same report from Musnad Ahmad:

وهو إسناد حسن فى الشواهد.

And it is a chain that is hasan through the shawahid (corroborating evidences).(2)

Interestingly, this is what al-Arnaut himself says about the same hadith of 'Atiyyah above from the same Abu Sa'id al-Khudri, with the same chain, in another book:

سنده حسن بالشواهد.

Its chain is hasan through the shawahid.(3)

So, indeed, all the parts of the hadith are firmly established through this sanad and the sahih others.

8) Hadith Al-Khalifatayn: The Messenger Named His Successors (Part 1)

Imam al-Fasawi (d. 277 H) records:

حدثنا عبيد الله قال: أخبرا شريك عن الركين عن قاسم بن حسان عن زيد بن ثابت قال: قال رسول الله صلى الله عليه وسلم: إنى تارك فيكم خليفتى كتاب الله عز وجل وعترتى أهل بيتى وإنهما لن يتفرقا حتى يردا على الحوض.

'Ubayd Allah – Sharik – al-Rukayn – Qasim b. Hassan – Zayd b. Thabit:

The Messenger of Allah, peace be upon him, said: "I am leaving behind over you

1- Ibid

2- Abu 'Abd al-Rahman Muhammad Nasir al-Din b. al-Hajj Nuh b. Tajati b. Adam al-Ashqudri al-Albani, Silsilah al-Ahadith al-Sahihah wa Shayhun min Fiqhihah wa Fawaidihah (Riyadh: Maktabah al-Ma'arif li al-Nashr wa al-Tawzi'; 1st edition, 1415 H), vol. 4, p. 357, 1761

3- Muhammad b. Ibrahim al-Wazir al-Yamani, al-'Awasim wa al-Qawasim fi al-Dhabb 'an Sunnah Abi al-Qasim (Beirut: Muasassat al-Risalah; 2nd edition, 1416 H) [annotator: Shu'ayb al-Arnaut], vol. 1, p. 178, footnote 1

MY KHALIFAH: the Book of Allah the Almighty and my offspring, my Ahl al-Bayt. Verily, both shall never separate from each other until they meet me at the Lake-Fount."(1)

:Al-Hafiz (d. ۸۵۲ H) states about the first narrator

عبید الله بن موسی بن أبی المختار باذام العبسی الکوفی أبو محمد ثقه کان یتشیع

Ubayd Allah b. Musa b. Abi al-Mukhtar al-'Ubsi al-Kufi, Abu Muhammad: Thiqah' (trustworthy), he was a Shi'i.(2)

:Concerning the second narrator, Sharik, Imam al-Mizzi (d. ۷۴۲ H) submits

استشـهد به البخاری فی " الجامع " وروی له فی " رفع الیدین فی الصـلاه " وغیره. وروی له مسلم فی " المتابعات "، واحتج به الباقو ن.

Al-Bukhari uses him as a witness in al-Jami' (i.e. Sahih al-Bukhari), and narrates from him under the Chapter "Raising both Hands in Salat" and others. Muslim too narrates from him in mutaba'at (supporting narrations), and others rely upon him as a hujjah.(3)

:Imam al-Dhahabi (d. ۷۴۸ H) makes a similar statement about him

قلت: استشهد به البخاری، وخرج له مسلم متابعه، واحتج به النسائی، وغیره.

I (al-Dhahabi) say: Al-Bukhari uses him as a witness, and Muslim narrates from him in mutaba'at. Al-Nasai and others rely upon him as a hujjah.(4)

So, the overwhelming majority of classical Sunni hadith scientists considered him a hujjah in his own right. Meanwhile, Imam al-Hakim (d. ۴۰۳ H) has a completely different view of Imam Muslim's (d. ۲۶۱ H) treatment of Sharik. For instance, he states :about a riwayah

وله شاهد علی شرط مسلم فقد احتج بشریک بن عبد الله النخعی

It has a shahid (witness), which is upon

۱- Abu Yusuf Ya'qub b. Sufyan al-Fasawi, al-Ma'rifah wa al-Tarikh (Beirut: Dar al-Kutub al-'Ilmiyyah) [annotator: Khalil al-Mansur], vol. ۱, p. ۲۹۴

۲- Ahmad b. 'Ali b. Hajar al-'Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah al-'Ilmiyyah; ۲nd edition, ۱۴۱۵ H) [annotator: Mustafa 'Abd al-Qadir 'Ata], vol. ۱, p. ۶۴۰, ۴۳۶۱

۳- Jamal al-Din Abu al-Hajjaj Yusuf al-Mizzi, Tahdhib al-Kamal fi Asma al-Rijal (Beirut: Muasassat al-Risalah; ۲nd edition, ۱۴۱۳ H), vol. ۱۲, p. ۴۷۵, ۲۷۳۶

۴- Shams al-Din Muhammad b. Ahmad b. 'Uthman al-Dhahabi, Tarikh al-Islam wa Wafiyat al-Mashahir wa al-A'lam (Beirut: Dar al-Kitab al-'Arabi; ۱st edition, ۱۴۰۷ H) [annotator: Dr. 'Umar 'Abd al-Salam Tadmuri], vol. ۱۱, p. ۱۶۹

the standard of Muslim, for he (Muslim) has relied upon Sharik b. 'Abd Allah al-Nakha'i (as a hujjah.(١)

He repeats elsewhere:

وقد احتج مسلم بشريك بن عبد الله وهو أن يحتج به

Imam) Muslim has relied upon Sharik b. 'Abd Allah as a hujjah, and he is to be relied) (upon as a hujjah.(٢)

And, again:

وهو غريب صحيح فإن مسلما قد احتج بشريك بن عبد الله

(It is gharib sahih, for Muslim has relied upon Sharik b. 'Abd Allah has a hujjah.(٣)

In simpler terms, the ahadith of Sharik are sahih upon the standard of Imam Muslim, according to al-Hakim!

Al-Hafiz, on his part, gives us some additional information about Sharik, which may explain the reluctance of al-Bukhari (d. ٢٥۶ H) - and possibly Imam Muslim too - concerning his reports:

شريك بن عبد الله النخعى الكوفى القاضى بواسط ثم الكوفه أبو عبد الله صدوق يخطئ كثيرا تغير حفظه منذ ولى القضاء بالكوفه وكان عادلا فاضلا عابدا وشديدا على أهل البدع

Sharik b. 'Abd Allah al-Nakha'i al-Kufi al-Qadi, (resided) first at Wasit and then Kufah, Abu 'Abd Allah: Saduq (very truthful), made a lot of mistakes. His memory deteriorated since he became the judge in Kufah. He was just, excellent, a great worshipper of (Allah, and he was severe against the people of bid'ah.(۴)

He developed a memory problem when he became the judge of Kufah. Before this period, he was a completely accurate narrator. However, Imam Ibn 'Adi (d. ٣۶۵ H) makes an important observation about him in this regard, which must be taken into consideration:

والغالب علی حدیثه الصحه

p: ۵۷

۱- Abu ‘Abd Allah Muhammad b. ‘Abd Allah al-Hakim al-Naysaburi, al-Mustadrak ‘ala al-Sahihayn (Beirut: Dar al-Kutub al-’Ilmiyyah; ۱st edition, ۱۴۱۱ H) [annotator: Mustafa ‘Abd al-Qadir ‘Ata], vol. ۱, p. ۶۵, ۴۵

۲- Ibid, vol. ۱, p. ۱۹۳, ۳۷۷

۳- Ibid, vol. ۱, p. ۵۳۹, ۱۴۱۲

۴- Ahmad b. ‘Ali b. Hajar al-‘Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah al-‘Ilmiyyah; ۲nd edition, ۱۴۱۵ H) [annotator: Mustafa ‘Abd al-Qadir ‘Ata], vol. ۱, p. ۴۱۷, ۲۷۹۵

والاستواء والذى يقع فى حديثه من النكره إنما أتى فيه من سوء حفظه

The overwhelming majority of his ahadith are sahih and accurate (from his shuyukh). (As for the repugnancy in his ahadith, that occurred only due to his poor memory.(١)

This puts things into their proper perspective. Despite his memory problems, most of his ahadith are still sahih and accurate. So, when it is said that he made "a lot" of mistakes, this was relative. His many mistakes affected only a small minority of his :ahadith. To get a clearer picture, this is what Imam al-'Ijli (d. ٢٦١ H) states

شريك بن عبد الله النخعى القاضى كوفى ثقه وكان حسن الحديث وكان أروى الناس عنه إسحاق بن يوسف الأزرق الواسطى سمع منه تسعه آلاف حديث

Sharik b. 'Abd Allah al-Nakha'i, the judge, Kufi: Thiqah (trustworthy), and he was hasan al-hadith (i.e. his ahadith are hasan). The one who narrated most from him was (Ishaq b. Yusuf al-Azraq al-Wasiti. He heard ٩٠٠٠ (nine thousand) ahadith from him.(٢

Apparently, Sharik was indeed a very prolific narrator. He narrated ٩٠٠٠ ahadith to Ishaq alone! How many more then did he transmit to others? Obviously, there were more! Meanwhile, let us assume – for the sake of argument - that Sharik narrated only those ٩٠٠٠ throughout his lifetime. So, in what percentage of them did he make :mistakes due to his poor memory? Imam Ibn 'Adi records the answer

حدثنا عمر بن سنان سمعت إبراهيم بن سعيد الجوهرى يقول أخطأ شريك فى أربع مايه حديث

Umar b. Sinan narrated to'

Abu Ahmad 'Abd Allah b. 'Adi al-Jirjani, al-Kamil fi Dhu'afa al-Rijal (Dar al-Fikr li al- -١ Taba'at wa al-Nashr wa al-Tawzi'; ٣rd edition, ١٤٠٩ H), vol. ٤, p. ٢٢, ٨٨٨/٨

Abu al-Hasan Ahmad b. 'Abd Allah b. Salih al-'Ijli al-Kufi, Ma'rifat al-Thiqat - ٢ (Madinah: Maktabah al-Dar; ١st edition, ١٤٠٥ H), vol. ١, p. ٤٥٣, ٧٢٧

us that he heard Ibrahim b. Sa’d al-Jawhari saying: “Sharik made mistakes in ۴۰۰ (four (hundred) ahadith.”(۱)

In other words, Sharik made mistakes – due to his poor memory - in ۴ out of every ۹۰ ahadith; and he authentically and accurately transmitted ۸۶ out of every ۹۰ ahadith from his shuyukh. For Allah’s sake, is this enough to call for his head and abandon all his ahadith as some from the Ahl al-Sunnah have done? What are all these bloated ?statements about him then

This revelation obviously lays the exaggerations and the exaggerated positions concerning him to rest. His case was not as serious as some make it out to be. No wonder, most of the classical Sunni hadith collectors relied upon him as a hujjah in :their books. Imam al-Dhahabi too concludes about him

قلت: كان شريك حسن الحديث إماما فقيها ومحدثا مكثرا ليس هو فى الاتقان كحماد بن زيد. وقد استشهد به البخارى وخرج له مسلم متابعه. ووثقه يحيى بن معين ... وحديثه من أقسام الحسن.

I (al-Dhahabi) say: Sharik was hasan al-hadith (i.e. his ahadith are hasan). He was an Imam, a jurist, a prolific hadith narrator. He was not as precise as Hammad b. Zayd. Al-Bukhari has used him as a witness, Muslim has narrated mutaba’at reports from him, and Yahya b. Ma’in declared him thiqah (trustworthy) ... His ahadith are in the (hasan categories.(۲)

:Imam al-‘Ijli has a similar submission

شريک بن عبد الله النخعى القاضى كوفى ثقه وكان حسن الحديث

,(Sharik b. ‘Abd Allah al-Nakha’i, the judge, Kufi: Thiqah (trustworthy

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۱- Abu Ahmad ‘Abd Allah b. ‘Adi al-Jirjani, al-Kamil fi Dhu’afa al-Rijal (Dar al-Fikr li al-Taba’at wa al-Nashr wa al-Tawzi’; ۳rd edition, ۱۴۰۹ H), vol. ۴, p. ۸, ۸۸۸/۸

۲- Muhammad b. Ahmad b. ‘Uthman al-Dhahabi, Tadhkirat al-Huffaz (Beirut: Dar al-Kutub al-‘Ilmiyyah; ۱st edition, ۱۴۱۹ H) [annotator: Zakariyyah ‘Umayrat], vol. ۱, p. ۱۷۰

(and he was hasan al-hadith (i.e. his ahadith are hasan).(١)

:Imam al-Haythami (d. ٨٠٧ H) also says

رواه كله أحمد ورجال الروايتين رجال الصحيح غير شريك بن عبد الله النخعي وهو حسن الحديث

It is entirely recorded by Ahmad, and the narrators of the two reports are narrators of the Sahih, except Sharik b. 'Abd Allah al-Nakha'i who is hasan al-hadith (i.e. his ahadith (are hasan).(٢)

So, Sharik was a thiqah (trustworthy) narrator who made many mistakes in ۴ out of every ٩٠ of his ahadith. He was taken as a hujjah by most of the classical Sunni hadith collectors, including possibly Imam Muslim. However, due to his errors, his ahadith are only of the hasan grading, according to some top Sunni hadith scientists. In our humble view, making mistakes in ۴ out of every ٩٠ ahadith is not enough to degrade his ahadith from the level of sahih reports or to reject them altogether as some !Sunnis do

The third narrator, al-Rukayn (previously mistakenly mis-transliterated as al-Rakin), :(is thiqah (trustworthy), as quoted by Imam Ibn Shahin (d. ٣٨٥ H

الركين بن الربيع ثقه قاله أحمد

(Al-Rukayn b. al-Rabi': Thiqah (trustworthy). Ahmad said so.(٣)

Imam Ibn Hibban (d. ٣٥۴ H) has also included his name among the thiqah (trustworthy) narrators.(۴) More interestingly, al-Rukayn is relied upon as a hujjah by Imam Muslim in his Sahih.(۵) This, apparently, is also why Shaykh al-Arnaut has graded the chain of an independent report by al-Rukayn as being "sahih upon the standard of (Imam) (Muslim".(۶)

Lastly, the fourth narrator is al-Qasim. He too

Abu al-Hasan Ahmad b. 'Abd Allah b. Salih al-'Ijli al-Kufi, Ma'rifat al-Thiqat - ١

(Madinah: Maktabah al-Dar; ۱st edition, ۱۴۰۵ H), vol. ۱, p. ۴۵۳, ۷۲۷

Nur al-Din 'Ali b. Abi Bakr al-Haythami, Majma' al-Zawaid (Beirut: Dar al-Fikr; ۱۴۱۲ -۲
H), vol. ۹, p. ۱۶۴, ۱۴۷۱۲

Abu Hafs 'Umar b. Shahin, Tarikh Asma al-Thiqat (Dar al-Salafiyyah; ۱st edition, -۳
۱۴۰۴ H), p. ۸۸, ۳۶۹

Abu Hatim Muhammad b. Hibban b. Ahmad al-Tamimi al-Busti, Kitab al-Thiqat -۴
(Hyderabad: Majlis Dairat al-Ma'arif al-'Uthmaniyyah; ۱st edition, ۱۳۹۸ H), vol. ۴, p. ۲۴۳

See Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim -۵
(Beirut: Dar Ihya al-Turath al-'Arabi) [annotator: Muhammad Fuad 'Abd al-Baqi], vol. ۳,
(p. ۱۶۸۵, ۲۱۳۶ (۱۱

Abu 'Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) -۶
[annotator: Shu'ayb al-Arnaut], vol. ۴, p. ۶۹, ۱۶۶۹۶

is thiqah (trustworthy). Imam Ibn Shahin again states:

القاسم بن حسان الذى روى عن زيد بن ثابت ثقه قاله أحمد بن صالح

Al-Qasim b. Hassan(١) who narrated from Zayd b. Thabit is thiqah (trustworthy). Ahmad b. Salih said so.(٢)

He is equally mentioned by Imam Ibn Hibban among the thiqah (trustworthy) narrators.(٣) Besides, Imam al-'Ijli further submits:

القاسم بن حسان كوفى تابعى ثقه

Al-Qasim b. Hassan, a Kufi Tabi'i: Thiqah (trustworthy).(٤)

Imam al-Dhahabi also says:

القاسم بن حسان العامرى، عن زيد بن ثابت، وجماعه، وعنه الركين بن الربيع، والوليد بن قيس، وثق.

Al-Qasim b. Hasan al-'Amiri: He narrated from Zayd b. Thabit and some others, and al-Rukayn b. al-Rabi' and al-Walid b. Qays narrated from him. He was declared thiqah (trustworthy).(٥)

In addition, both al-Hakim and al-Dhahabi have declared a sanad containing the name of al-Rukayn b. al-Rabi' narrating independently from al-Qasim b. Hassan – who, in turn, also narrated independently from his shaykh - to be sahih.(٦) Imam Ibn Khuzaymah (d. ٣١١ H), as well, has relied upon this chain in his Sahih:

وحدثنى الركين بن الربيع عن القاسم بن حسان عن زيد بن ثابت عن النبى صلى الله عليه و سلم

Al-Rukayn b. al-Rabi' – al-Qasim b. Hassan – Zayd b. Thabit – the Prophet, peace be upon him.(٧)

Obviously, Ibn Khuzaymah considers them both to be thiqah (trustworthy) or, at least, saduq (very truthful). Shaykh Dr. al-A'zami, in his tahqiq of the above chain, comments:

إسناده صحيح

(Its chain is sahih(٨

So, all the narrators are thiqah (trustworthy), and the chain is fully connected. ,Therefore, the sanad of Hadith al-Khalifatayn is sahih

p: ۶۱

۱- Previously mistakenly mis-transliterated as al-Qasim b. Hisan.

۲- Abu Hafs 'Umar b. Shahin, Tarikh Asma al-Thiqat (Dar al-Salafiyyah; ۱st edition, ۱۴۰۴ H), p. ۱۸۹, ۱۱۴۸

۳- Abu Hatim Muhammad b. Hibban b. Ahmad al-Tamimi al-Busti, Kitab al-Thiqat (Hyderabad: Majlis Dairat al-Ma'arif al-'Uthmaniyyah; ۱st edition, ۱۳۹۸ H), vol. ۷, p. ۳۳۵

۴- Abu al-Hasan Ahmad b. 'Abd Allah b. Salih al-'Ijli al-Kufi, Ma'rifat al-Thiqat (Madinah: Maktabah al-Dar; ۱st edition, ۱۴۰۵ H), vol. ۲, p. ۲۱۰, ۱۴۹۵

۵- Shams al-Din Abu 'Abd Allah Muhammad b. Ahmad b. al-Dhahabi al-Dimashqi, al-Kashif fi Ma'rifat Man Lahu Riwayat fi al-Kutub al-Sittah (Jeddah: Dar al-Qiblah li al-Thaqafat al-Islamiyyah; ۱st edition, ۱۴۱۳ H), vol. ۲, p. ۱۲۷, ۴۵۰۶

۶- Abu 'Abd Allah Muhammad b. 'Abd Allah al-Hakim al-Naysaburi, al-Mustadrak 'ala al-Sahihayn (Beirut: Dar al-Kutub al-'Ilmiyyah; ۱st edition, ۱۴۱۱ H) [annotator: Mustafa 'Abd al-Qadir 'Ata], vol. ۴, p. ۲۱۶, ۷۴۱۸

۷- Abu Bakr Muhammad b. Ishaq b. Khuzaymah al-Sulami al-Naysaburi, Sahih (Beirut: al-Maktab al-Islami; ۱۳۹۰ H) [annotators: Muhammad Nasir al-Din al-Albani and Dr. Muhammad Mustafa al-A'zami], vol. ۲, p. ۲۹۴, ۱۳۴۵

۸- Ibid

.or at least hasan

In the hadith, the Prophet, sallallahu 'alaihi wa alihi, explicitly identified the Qur'an and his offspring to be "my khalifah." This means that they are his khalifahs. The word "khalifah" – though singular - may be used to refer to a single individual, or to a group, :as Imam al-Raghib al-Isfahani (d. ٥٠١ H) explains

والخليفه يقـال للواحـد والجمع ، وهاهنا [هو] جمع ، فإن الخليفه لم يرد به آدم عليه السـلام فقط ، بل أريـد هو وصالحو أولاده ، فهم خلفاؤه

The word khalifah is used to refer to a single person or to a group. Here (under Qur'an ٢:٣٠), it is plural. This is because the word Khalifah (there) does not refer to Adam, peace be upon him, alone. Rather, it refers to him and the righteous ones among his (offspring. So, they are His (i.e. Allah's) Khalifahs.(١

Of course, the implication is the same – whether "khalifah" (singular) is used, or .("khulafa" (plural

Besides, the khalifah is the one who takes the place of another one, who is physically absent for one reason or another. Imam Ibn al-Athir (d. ٦٠٦ H), the grand Sunni hadith :lexicographer, submits

الخليفه من يقوم مقام الذاهب ويسد مسده

The khalifah is whoever stands in the position of the one who is physically absent and (substitutes for him.(٢

So, it is the Qur'an and the Prophet's offspring that have been "left behind" by him to .stand in his position, and to substitute for him, over his Ummah after him

(Hadith Al-Khalifatayn: The Messenger Named His Successors (Part ٢ (٩

The Prophet of Allah, sallallahu 'alaihi

١ - Abu al-Qasim al-Husayn b. Muhammad b. al-Mufadhdhal al-Raghib al-Isfahani, Tafsir al-Raghib al-Isfahani wa Muqadimmatuh (Kulliyat al-Adab, Jami'ah Tanta; ١st edition, ١۴١٢ H) [annotator: Dr. Muhammad 'Abd al-'Aziz Basyuni], vol. ١, p. ١٣٩

٢ - Ibn al-Athir, Abu Sa'adat al-Mubarak b. Muhammad al-Jazari, al-Nihayah fi Gharib al-Hadith wa al-Athar (Qum: Muasassat Isma'iliyyan) [annotator: Mahmud Muhammad al-Tanahi and Tahir Ahmad al-Zawi], vol. ٢, p. ۶٩

wa alihi, further named the Qur’an and his offspring as the two khalifahs (al-khalifatayn) over the Ummah after him. This means that the Book of Allah is one .khalifah, and the offspring is another khalifah

As we established at the end of the last chapter, the word “khalifah” may be employed in reference to a group, to indicate the khilafah of each one of them. So, the Qur’an is the khalifah of Muhammad over his Ummah, and members of his offspring are also .his khulafa (successors) over them

Imam Ibn Abi Shaybah (d. ٢٣٥ H) records one of these ahadith naming the two :khalifahs

أبو داود عمر بن سعد عن شريك عن الركين عن القاسم بن حسان عن زيد بن ثابت يرفعه قال : إني تركت فيكم الخليفتين كاملتين :كتاب الله وعترتي، وإنهما لن يتفرقا حتى يردا على الحوض.

Abu Dawud ‘Umar b. Sa’d – Sharik – al-Rukayn – al-Qasim b. Hassan – Zayd b. Thabit :– the Prophet

I have left behind over you the two all-comprehensive khalifahs: the Book of Allah“ and my offspring. Verily, both shall never separate from each other until they meet (me at the Lake-Fount.”(١

:The annotators declare

والحديث صحيح، له شواهد

(The hadith is sahih. It has witnesses (shawahid).(٢

The only new name here that needs verification is ‘Umar b. Sa’d, the first narrator. :Concerning him, al-Hafiz (d. ٨٥٢ H) states

عمر بن سعد بن عبيد أبو داود الحفرى بفتح المهمله والفاء نسبه إلى موضع بالكوفه ثقه عابد

Umar b. Sa’d b. ‘Ubayd, Abu Dawud al-Hafari: Thiqah (trustworthy), a great‘ (worshipper of Allah.(٣

,So

p: ۶۳

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۱ - - Abu Bakr ‘Abd Allah b. Abi Shaybah, Musnad Ibn Abi Shaybah (Riyadh: Dar al-Watan; ۱st edition, ۱۴۱۸ H) [annotators: ‘Adil b. Yusuf al-‘Azazi and Ahmad b. Farid al-Mazidi], vol. ۱, p. ۱۰۸

۲- Ibid

۳ - Ahmad b. ‘Ali b. Hajar al-‘Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah al-‘Ilmiyyah; ۲nd edition, ۱۴۱۵ H) [annotator: Mustafa ‘Abd al-Qadir ‘Ata], vol. ۱, p. ۷۱۸, ۴۹۲۰

.the chain is sahih, or at least hasan

:Imam Ahmad (d. ۲۴۱ H) too documents

حـدثنا عبـد الله حـدثنى أبى ثنا الأسود بن عامر ثنا شـريك عن الركين عن القاسم بن حسان عن زيد بن ثابت قال قال رسول الله صلى الله عليه و سـلم انى تـارك فيكم خليفتين كتـاب الله حبـل ممـدود مـا بين السـماء والأـرض أو مـا بين السـماء إلى الأرض وعترتى أهل بيتى وإنهما لن يتفرقا حتى يردا على الحوض

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – al-Aswad b. 'Amir – Sharik – al-'Rukayn – al-Qasim b. Hassan – Zayd b. Thabit:

The Messenger of Allah, peace be upon him, said, "I am leaving behind over you two khalifahs: the Book of Allah – a rope stretching between the heaven and the earth or from the heaven to the earth – and my offspring, my Ahl al-Bayt. Verily, both shall never separate from each other until they meet me at the Lake-Fount."(۱)

:Shaykh al-Arnaut comments

حديث صحيح بشواهده دون قوله : "وإنهما لن يتفرقا حتى يردا على الحوض" وهذا إسناد ضعيف لسوء حفظ شريك

The hadith is sahih through its shawahid (witnesses), except his statement "Both shall never separate from each other until they meet me at the Lake-Fount." This chain is dha'if due to the poor memory of Sharik.(۲)

So, his only problem with the chain is Sharik. However, the hadith of Sharik is either sahih or hasan, as we have established in the last chapter. The position of al-Arnaut is therefore nothing but an unnecessary exaggeration.

There is only one

۱- Abu 'Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) [annotator: Shu'ayb al-Arnaut], vol. ۵, p. ۱۸۱, ۲۱۶۱۸

۲- Ibid

narrator in this chain of Ahmad that needs to be investigated: al-Aswad b. 'Amir. This is what al-Hafiz says about him:

الأسود بن عامر الشامی نزيل بغداد يكنى أبا عبد الرحمن ويلقب شاذان ثقه

Al-Aswad b. 'Amir al-Shami, a resident of Baghdad, his kunya was Abu 'Abd al-Rahman and his laqab was Shadhan: Thiqah (trustworthy).(۱)

Therefore, the chain is sahih, or at least hasan due to Sharik.

Ahmad further records:

حدثنا عبد الله حدثنی أبی ثنا أبو أحمد الزبيری ثنا شريک عن الرکين عن القاسم بن حسان عن زيد بن ثابت قال قال رسول الله صلى الله عليه و سلم إنی تارک فيکم خليفتين کتاب الله وأهل بيتی وإنهما لن يتفرقا حتی يردا علی الحوض جميعا

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Abu Ahmad al-Zubayri – Sharik' – al-Rukayn – al-Qasim b. Hassan – Zayd b. Thabit:

The Messenger of Allah, peace be upon him, said: "I am leaving behind over you two khalifahs: the Book of Allah and my Ahl al-Bayt. Verily, both shall never separate from each other until they meet me together at the Lake-Fount."(۲)

Al-Arnaut again says:

حديث صحيح بشواهده دون قوله : " وإنهما لن يتفرقا حتی يردا علی الحوض جميعا "

The hadith is sahih through its shawahid, except his statement, "Both shall never separate from each other until they meet me together at the Lake-Fount."(۳)

The sole unverified narrator here is al-Zubayri, and this is what al-Hafiz submits concerning him:

محمد بن عبد الله بن الزبير بن عمر بن درهم الأسدی أبو أحمد الزبيری الکوفی ثقه ثبت إلا أنه قد

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۱ - Ahmad b. 'Ali b. Hajar al-'Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah

al-‘Ilmiyyah; ٢nd edition, ١٤١٥ H) [annotator: Mustafa ‘Abd al-Qadir ‘Ata], vol. ١, p. ١٠٢, ٥٠٤

٢- Abu ‘Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) [annotator: Shu’ayb al-Arnaut], vol. ٥, p. ١٨٩, ٢١٦٩٧

٣- Ibid

يخطئ فى حديث الثورى

Muhammad b. 'Abd Allah b. al-Zubayr b. 'Umar b. Dirham al-Asadi, Abu Ahmad al-Zubayri al-Kufi: Thiqah (trustworthy), thabt (accurate), except that he made mistakes (in the hadith of al-Thawri.(١)

Well, this is not an hadith of al-Thawri. As such, the chain is sahih – or at least, hasan. Through it, all the parts of the hadith, including those denied by al-Arnaut, are firmly .established

:Imam Ibn Abi 'Asim (d. ٢٨٧ H) has documented the hadith too

ثنا أبو بكر، ثنا عمرو بن سعد أبو داود الحفرى، عن شريک، عن الركين عن القاسم بن حسان، عن زيد بن ثابت قال قال رسول الله صلى الله عليه وسلم: إنى تارك فيكم الخليفتين من بعدى، كتاب الله وعترتى أهل بيتى وإنهما لن يتفرقا حتى يردا على الحوض.

Abu Bakr – 'Amr b. Sa'd Abu Dawud al-Hafari – Sharik – al-Rukayn – al-Qasim b. :Hassan – Zayd b. Thabit

The Messenger of Allah, peace be upon him, said, "I am leaving behind over you the two khalifahs after me: the Book of Allah and my offspring, my Ahl al-Bayt. Verily, both (shall never separate from each other until they meet me at the Lake-Fount."(٢

:Allamah al-Albani (d. ١٤٢٠ H) declares'

حديث صحيح. وإسناده ضعيف لسوء حفظ شريک وهو ابن عبد الله القاضى والقاسم بن حسان مجهول الحال. والحديث أخرجه أحمد ٥/١٨١-١٨٢ و١٨٩ و١٩٠ من طريقين آخرين عن شريک به. وإنما صححته لأن له شواهد تقويه

It is a sahih hadith. But, its chain is dha'if due to the poor memory of Sharik, and he was Ibn 'Abd Allah

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١ - Ahmad b. 'Ali b. Hajar al-'Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah al-'Ilmiyyah; ٢nd edition, ١۴١۵ H) [annotator: Mustafa 'Abd al-Qadir 'Ata], vol. ٢, p. ٩۵, ۶٠٣۶

Abu Bakr b. Abi ‘Asim, Ahmad b. ‘Amr b. al-Dhahhak b. Mukhlid al-Shaybani, Kitab - ٢ al-Sunnah (al-Maktab al-Islami; ١st edition, ١۴٠٠ H) [annotator: Muhammad Nasir al-Din al-Albani], vol. ٢, pp. ٣۵٠-٣۵١, ٧۵۴

the Judge. Also, al-Qasim b. Hassan is majhul al-hal (i.e. his status is unknown). The hadith is recorded by Ahmad (۵/۱۸۱-۱۸۲, ۱۸۹, and ۱۹۰) through two other chains from Sharik with it. I have only declared it sahih because it has witnesses (shawahid) that (strengthen it.(۱

Obviously, our ‘Allamah too was infected by the anti-Sharik fallacy. In any case, Sharik was hasan al-hadith. Moreover, al-Qasim b. Hassan is not majhul al-hal. His status is .known, and he is thiqah (trustworthy), as we have proved

:The new name here is Abu Bakr, and this is what al-Hafiz says about him

عبد الله بن محمد بن أبی شیبه إبراهیم بن عثمان الواسطی الأصل أبو بکر بن أبی شیبه الکوفی ثقه حافظ صاحب تصانیف

Abd Allah b. Muhammad b. Abi Shaybah Ibrahim b. ‘Uthman, of Wasiti origin, Abu Bakr‘ (b. Abi Shaybah al-Kufi: Thiqah (trustworthy), a hadith scientist, author of books.(۲

.So, the chain is either sahih or hasan

Hadith Al-Salat: The Prophetic Families (۱۰

In every Ummah, there exists a prophetic family. This is the family of its prophet. On a more specific note, the family of Nuh, ‘alaihi al-salam, were the prophetic family of his Ummah. In the same manner, the family of Ibrahim, ‘alaihi al-salam were the .prophetic family of his own Ummah too

In our own case, Muhammad, sallallahu ‘alaihi wa alihi, is our Prophet, and his family are our prophetic family. This fact is recognized by ‘ulama of the Ahl al-Sunnah as :well. For instance, al-Hafiz Ibn Hajar al-‘Asqalani (d. ۸۵۲ H) states

ویستفاد من قصه العباس استحباب الاستشفاع

۱- Ibid, vol. ۲, p. ۳۵۱, ۷۵۴

۲ - Ahmad b. ‘Ali b. Hajar al-‘Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah al-‘Ilmiyyah; ۲nd edition, ۱۴۱۵ H) [annotator: Mustafa ‘Abd al-Qadir ‘Ata], vol. ۱, p. ۵۲۸,

بأهل الخير والصلاح وأهل بيت النبوه

It is learnt from the story of al-'Abbas that it is recommended to seek the intercession of righteous people and the Prophetic Family.(١)

Imam al-Mubarakfuri (d. ١٢٨٢ H) too, while commenting on a hadith, submits:

{ما اختصنا {أى أهل البيت يريد به نفسه وسائر أهل بيت النبوه

What has been bestowed to us exclusively}, meaning the Ahl al-Bayt. He meant with} it himself and the other members of the Prophetic Family.(٢)

Concerning the family of Prophet Ibrahim, Imam al-Zamakhshari (d. ٥٣٨ H) says as well:

وإلى ذلك أشارت الملائكه صلوات اللّه عليهم فى قولهم }رحمت الله وبركاته عليكم أهل البيت { أرادوا أن هـذه وأمثالها مما يكرمكم به رب العزه ويخصكم بالإنعام به يا أهل بيت النبوّه

It was towards this that the angels, peace of Allah be upon them, indicated in their statement {Mercy of Allah and His Blessings be upon you, O Ahl al-Bayt} [١١:٧٣]. They meant that this and its likes are part of what the Lord of Honour has honoured you with, and He has specially bestowed good unto you with it, O Prophetic Family.(٣)

Here, the family of Prophet Ibrahim are referred to as an "Ahl al-Bayt" by the angels. They were the Prophetic Family of his Ummah too.

Al-Hafiz Ibn Kathir (d. ٧٧٤ H) also mentions a report about the family of Prophet Dawud, 'alaihi al-salam:

وروى عنه أيضا أنه قال: وقف سائل على باب داود عليه السلام، فقال: يا أهل بيت النبوه تصدقوا علينا بشئ رزقكم الله

It is also narrated from him that he said: "A beggar

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١ - Shihab al-Din Ibn Hajar al-'Asqalani, Fath al-Bari Sharh Sahih al-Bukhari (Beirut:

Dar al-Ma’rifah li al-Taba’ah wa al-Nashr; ۲nd edition), vol. ۲, p. ۴۱۳

۲- Abu al-‘Ala Muhammad b. ‘Abd al-Rahman b. ‘Abd al-Rahim al-Mubarakfuri, Tuhfat al-Ahwazi bi Sharh Jami’ al-Tirmidhi (Beirut: Dar al-Kutub al-‘Ilmiyyah; ۱st edition, ۱۴۱۰ H), vol. ۵, p. ۲۸۸

۳- Abu al-Qasim Jarullah Mahmud b. ‘Umar al-Zamakhshari, al-Kashaf (Beirut: Dar al-Kitab al-‘Arabi; ۱۴۰۷ H), vol. ۲, p. ۴۱۱

stopped at the door of Dawud, peace be upon him, and said, 'O Prophetic Family! Give to us something that Allah has granted you.'"(۱)

Expectedly, prophetic families hold special positions in their respective Ummahs. For instance, Allah informs us about two of them in these verses:

إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران على العالمين ذريه بعضها من بعض والله سميع عليم

Verily, Allah chose Adam, Nuh, the family of Ibrahim and the family of Imran above the worlds. (They are) offspring, one of the other, and Allah is the All-Hearing, All-Knowing.(۲)

There are two crucial points here:

The prophetic families of Ibrahim and Imran were chosen above all the worlds. This means that none outside those families can exercise authority or leadership over them. Naturally, therefore, all masters and leaders over all others must come from them.

Members of the prophetic families are "offspring" of one another. As a result, anyone outside the offspring of a prophet can never be part of his chosen family.

Concerning the families of Prophet Nuh and Prophet Ibrahim, Allah informs us of how He chose them:

ولقد أرسلنا نوحا وإبراهيم وجعلنا فى ذريتهما النبوه والكتاب فمنهم مهتد وكثير منهم فاسقون

And indeed, We sent Nuh and Ibrahim, and We placed prophethood and the Book in their offspring. Among them was he who was guided, but many of them were disobedient to Allah.(۳)

Explaining this verse, al-Hafiz Ibn Kathir states:

وقال فيه وفى إبراهيم (وجعلنا فى ذريتهما النبوه والكتاب) [الحديد: ٢٦] أى كل نبى من بعد نوح فمن ذريته. وكذلك إبراهيم

He (Allah) says

۱- Abu al-Fida Isma'il b. Kathir al-Dimashqi, al-Bidayah wa al-Nihayah (Dar Ihya al-Turath al-'Arabi; ۱st edition, ۱۴۰۸ H) [annotator: 'Ali Shiri], vol. ۹, p. ۳۲۶

۲- Qur'an ۳:۳۳-۳۴

۳- Qur'an ۵۷:۲۶

concerning him (i.e. Nuh) and Ibrahim {And We placed prophethood and the Book in the offspring} [al-Hadid: ٢٦], meaning: all prophets after Nuh were from his offspring. (That was the case of Ibrahim too.(١)

:Imam al-Tabari (d. ٣١٠ H) too says

}وجعلنا فى ذريتهما النبوه والكتاب {وكذلك كانت النبوه فى ذريتهما، وعليهم أنزلت الكتب: التوراه، والإنجيل، والزبور، والفرقان، وسائر الكتب المعروفه

And We placed prophethood and the Book in the offspring} in the same manner,} prophethood was in their offspring, and to them were revealed the divine scriptures: (al-Tawrat, al-Injil, al-Zabur, al-Furqan, and the other well-known scriptures.(٢)

:With regards to Prophet Ibrahim specifically, we read

ووهبنا له إسحاق ويعقوب وجعلنا فى ذريته النبوه والكتاب وآتيناه أجره فى الدنيا وإنه فى الآخره لمن الصالحين

And We bestowed on him Ishaq and Ya'qub, and We placed prophethood and the Book in his offspring, and We granted him his reward in this world, and verily, in the (Hereafter he is indeed among the righteous.(٣)

:Al-Hafiz Ibn Kathir has this exegesis

}وجعلنا فى ذريته النبوه والكتاب...{ وجعل فى ذريته النبوه والكتاب فكل نبى بعث بعده فهو من ذريته وكل كتاب نزل من السماء على نبى من الانبياء من بعده فعلى أحد نسله وعقبه

And We placed prophethood and the Book in his offspring...} and He placed} prophethood and the Book in his offspring. Therefore, all prophets sent after him were from his offspring. Also, every scripture revealed from heaven to any prophet (after him was sent to someone from his offspring and progeny.(۴)

This is expected, of course. None from outside the family of

١- Abu al-Fida Isma'il b. Kathir al-Dimashqi, al-Bidayah wa al-Nihayah (Dar Ihya al-

Turath al-‘Arabi; ١st edition, ١۴٠٨ H) [annotator: ‘Ali Shiri], vol. ١, p. ١٢٠

٢- Abu Ja’far Muhammad b. Jarir b. Yazid b. Kathir b. Ghalib al-Amuli al-Tabari, Jami al-Bayan fi Tawil al-Qur’an (Dar al-Fikr; ١۴١۵ H) [annotator: Sidqi Jamil al-‘Attar], vol. ٢٧, p. ٣٠٨

٣- Qur’an ٢٩:٢٧

۴- Abu al-Fida Isma’il b. Kathir al-Dimashqi, al-Bidayah wa al-Nihayah (Dar Ihya al-Turath al-‘Arabi; ١st edition, ١۴٠٨ H) [annotator: ‘Ali Shiri], vol. ١, p. ١٧٢

Nuh was qualified to exercise authority or leadership over them. Allah placed him and his family above all the worlds. So, all prophets, messengers, leaders and guides must naturally be from them. The same goes for the family of Ibrahim. His family was above all others, by Allah's Decree. Therefore, all his successors, and all masters of mankind after him, were automatically from his offspring, his family.

This process started with Adam, 'alaihi al-salam, the first prophet. The Qur'an states:

أولئك الذين أنعم الله عليهم من النبيين من ذريه آدم

Those were they unto whom Allah bestowed His Grace among the prophets from the offspring of Adam.(١)

Logically, the immediate khalifahs of Adam would be from his children. The line of prophets continued among his descendants until the time of Nuh. It was Nuh who then founded a new dynasty – chosen above all creation - by Allah's Decree, and the line of prophets shifted to his offspring alone. Ibrahim was from the descendants of Nuh, and he too founded a new dynasty – which was placed over the worlds; and all subsequent prophets naturally emerged from it.

Meanwhile, the family of Ibrahim had some minor branches. One of them was founded by his grandson, Ya'qub, 'alaihi al-salam – who was also known as Israil. Commenting about his branch of the Ibrahimic tree, Allah states:

ولقد آتينا بنى إسرائيل الكتاب والحكم والنبوه ورزقناهم من الطيبات وفضلناهم على العالمين

And indeed, We gave the offspring of Israil the Book, and authority and prophethood, and We provided them

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١- Qur'an ١٩: ٥٨

(with good things, AND WE MADE THEM SUPERIOR ABOVE THE WORLDS.(1)

We equally read about the families of Musa and Harun, 'alaihima al-salam, also from the offspring of Ibrahim:

وقال لهم نبيهم إن آيه ملكه أن يأتيكم التابوت فيه سكينه من ربكم وبقيه مما ترك آل موسى وآل هارون تحمله الملائكه

And their Prophet said to them, "Verily! The sign of his (i.e. Talut's) kingdom is that there shall come to you a wooden box, wherein is al-sakinah from your Lord, and a remnant of that which was left behind by the family of Musa and the family of Harun, carried by the angels."(2)

This verse shows the high spiritual status of the families of Musa and Harun. Their relics were protected in a box, and kept by angels. One may conclude that members of these families too were high prophets, or at least some very great saints of Allah. Otherwise, angels had no business keeping their relics.

Moreover, the angels were made to bring these relics to the Israelites as a proof of the legitimacy of Talut's divine kingdom. This fact alone establishes that the Israelites held the families of Musa and Harun in the highest spiritual regards, and obviously considered them as masters as well.

The family of Dawud, 'alaihi al-salam, was another branch of the Ibrahimic lineage. Allah says:

آل داوود شكرا وقليل من عبادى الشكور

"Work you, O family of Dawud, with thanks." But few of My slaves are grateful.(3)

Dawud, the founder of this branch, was a prophet, and a king. He was

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١- Qur'an ۴۵:۱۶

٢- Qur'an ٢:٢۴٨

٣- Qur'an ٣۴:١٣

.succeeded by his son, Sulayman, ‘alaihi al-salam, who was also a prophet and king

Then, there are two other branches of the tree of Ibrahim that we have not :mentioned. Imam al-Bukhari (d. ٢٥٦ H) records about them

}إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران على العالمين - إلى قوله - يرزق من يشاء بغير حساب} قال ابن عباس }وآل عمران{ المؤمنون من آل إبراهيم وآل عمران وآل ياسين وآل محمد صلى الله عليه و سلم يقول {إن أولى الناس بإبراهيم للذين اتبعوه} وهم المؤمنون .

Verily, Allah chose Adam, Nuh, the family of Ibrahim and the family of Imran above} the worlds … Allah provides sustenance to whom He wills, without limit.} Ibn ‘Abbas said: “{and the family of Imran} They are the believers from the family of Ibrahim, the family of ‘Imran, the family of Yasin AND THE FAMILY OF MUHAMMAD, peace be upon him. He (Allah) says: {Verily, the most entitled to Ibrahim are those who followed (him} They are the believers”.(١)

:Prof. Ibn Yasin also submits

}إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران على العالمين {

أخرج الطبرى وابن أبى حاتم بسنديهما الحسن عن على بن أبى طلحه عن ابن عباس قال: هم المؤمنون من آل إبراهيم وآل عمران: آل ياسين وآل محمد يقول الله عز وجل (إن أولى الناس بإبراهيم للذين اتبعوه).

Verily, Allah chose Adam, Nuh, the family of Ibrahim and the family of Imran above} {the worlds

Al-Tabari and Ibn Abi Hatim record with their hasan chain from ‘Ali b. Abi Talhah from Ibn ‘Abbas that he

p: ٧٣

Abu ‘Abd Allah Muhammad b. Isma’il b. Ibrahim b. Mughirah al-Bukhari al-Ju’fi, al- -١ Jami’ al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ٣rd edition, ١٤٠٧ H) [annotator: Dr. Mustafa Dib al-Bagha], vol. ٣, p. ١٢٦٣

said, “They are the believers from the family of Ibrahim, the family of ‘Imran, the family of Yasin AND THE FAMILY OF MUHAMMAD. Allah the Most Glorious say: {Verily, the most entitled to Ibrahim are those who followed him}.”(١)

As authentically transmitted from Ibn ‘Abbas, radhiyallahu ‘anhu, the family of Muhammad is part of the family of Ibrahim mentioned in this verse:

إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران على العالمين ذريه بعضها من بعض والله سميع عليم

Verily, Allah chose Adam, Nuh, the family of Ibrahim and the family of Imran above the worlds. (They are) offspring, one of the other, and Allah is the All-Hearing, All-Knowing.(٢)

In fact, the family of Muhammad is the only family in our entire Ummah that is included as part of the family of Ibrahim in that verse. Ibn ‘Abbas has mentioned none other. As such, we know from the ayah that:

The family of Muhammad have been chosen by Allah above all of His other creatures of their times.

The family of Muhammad are offspring of one another. Therefore, anyone who is not from the offspring of Muhammad is automatically excluded by Allah Himself.

The direct implication of the verse is that none from outside the family of Muhammad can legitimately exercise authority or leadership over them. Moreover, all masters, leaders and guides of the Ummah must always be from them. This way, the master, leader or guide would be able to exercise authority over them, and over everyone else.

Hadith Al-Salat: The Family of Ibrahim And The Family Of Muhammad (11

The family of Muhammad, sallallahu ‘alaihi

١- Prof. Dr. Hikmat b. Bashir b. Yasin, Mawsu’at al-Sahih al-Masbur min al-Tafsir bi al-

Mathur (Madinah: Dar al-Mathar li al-Nashr wa al-Tawzi' wa al-Taba'at; ١st edition, ١۴٢٠ H), vol. ١, p. ۴١١

Qur'an ٣:٣٣-٣۴ -٢

wa alihi, in our Ummah mainly mirrors the family of Ibrahim, ‘alaihi al-salam, in his Ummah. This fundamental fact is explicitly mentioned in authentic Sunni ahadith. :Imam al-Bukhari (d. ۲۵۶ H), for instance, records

حدثنا قيس بن حفص وموسى بن إسماعيل قالا حدثنا عبد الواحد بن زياد حدثنا أبو قره مسلم بن سالم الهمذانى قال حدثنى عبد الله ابن عيسى سمع عبد الرحمن بن أبى ليلى قال : لقينى كعب بن عجره فقال ألا أهدى لك هديه سمعتها من النبى صلى الله عليه و سل؟ فقلت بلى فأهدها لى فقال سألنا رسول الله صلى الله عليه و سلم فقلنا يا رسول الله كيف الصلاه عليكم أهل البيت فإن الله قد علمنا كيف نسلم عليكم؟ قال قولوا اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجى اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد

Qays b. Hafs and Musa b. Isma’il – ‘Abd al-Wahid b. Ziyad – Abu Qurrah Muslim b. :Salim al-Hamdani – ‘Abd Allah b. ‘Isa – ‘Abd al-Rahman b. Abi Layli

Ka’b b. ‘Ujrah met me and said, “Shall I not give you a present I got from the Prophet, peace be upon him?” I said, “Yes, give it to me.” He said, “We asked the Messenger of Allah, peace be upon him, and said, ‘O Messenger of Allah! What is the manner of the salat upon you, Ahl al-Bayt, for Allah has taught us how to send salam you (Ahl al-,Bayt)?’ He replied

Say: O Allah! Send salat upon Muhammad and upon the family of Muhammad, in‘ exactly the same manner as You sent salat upon Ibrahim and upon the family of Ibrahim. You are the Most Praiseworthy, the Most Glorious. O Allah! Bless Muhammad and the family of Muhammad, in exactly the same manner as You blessed Ibrahim (and the family of Ibrahim. You are the Most Praiseworthy, the Most Glorious.’”(۱)

This is the mutawatir version of the hadith, as anyone who has done research on this matter can easily confirm(۲). There are a few shadh reports which either removes or replaces the phrase “the family of Muhammad”. However, such odd riwayat cannot in .any way harm a mutawatir hadith

:Al-Bukhari also documents

حدثنا آدم حدثنا شعبه حدثنا الحکم قال سمعت عبد الرحمن بن أبی لیلی قال : لقینی کعب بن عجره فقال ألا أهدی لک هدیه؟ إن النبی صلی الله علیه و سلم خرج علینا فقلنا یا رسول الله قد علمنا کیف نسلم علیک فکیف نصلی علیک؟ قال قولوا اللهم صل علی محمد وعلی آل محمد کما صلیت علی آل إبراهیم إنک حمید مجید .اللهم بارک علی محمد وعلی آل محمد کما بارکت علی آل إبراهیم إنک حمید مجید

:Adam – Shu’bah – al-Hakam – ‘Abd al-Rahman b. Abi Layli

Ka’b b. ‘Ujrah met me and said, “Shall I not give you a present? Verily, the Prophet, peace be upon him, came to us and we said, ‘O Messenger of Allah, we already know how to make salam on you. But, how do we make salat

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۱- Abu ‘Abd Allah Muhammad b. Isma’il b. Ibrahim b. Mughirah al-Bukhari al-Ju’fi, al-Jami’ al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ۳rd edition, ۱۴۰۷ H) [annotator: Dr. Mustafa Dib al-Bagha], vol. ۳, p. ۱۲۳۳, ۳۱۹۰

۲- See al-Qadhi Abu Ishaq Isma’il b. Ishaq b. Isma’il b. Hammad b. Zayd al-Azdi al-Basri al-Baghdadi al-Maliki al-Jahdhami, Fadhl Salat ‘ala al-Nabi (Beirut: al-Maktab al-Islami; ۳rd edition, ۱۳۹۷ H) [annotator: Muhammad Nasir al-Din al-Albani], pp. ۵۵-۶۸. In this book, al-Qadhi Abu Ishaq records several ahadith mentioning “the family of Muhammad” with their chains from Ka’b b. ‘Ujrah, ‘Uqbah b. ‘Amr, ‘Abd Allah, ‘Abd

Allah b. ‘Umar or ‘Abd Allah b. ‘Amr, Abu Mas’ud al-Ansari, Ibrahim, al-Hasan, Abu Sa’id al-Khudri, Talhah, Zayd b. Kharijah, ‘Abd al-Rahman b. Bishr b. Mas’ud, and Fatimah bint al-Nabi Muhammad. Moreover, Abu al-Qasim ‘Ali b. al-Hasan b. Habat Allah b. ‘Abd Allah, Ibn Asakir al-Shafi’i in his Tarikh Madinah Dimashq (Beirut: Dar al-Fikr) [annotator: ‘Ali Shiri] has also narrated it – with the chains of transmission – from ‘Aishah (vol. ۵۳, p. ۳۰۹), Anas b. Malik (vol. ۴۸, p. ۳۱۶), al-Husayn b. ‘Ali (vol. ۱۸, p. ۸۷) and Umm Salamah (vol. ۱۴, p. ۱۴۱). This is far more than what is needed for absolute tawattur. As for the shadh reports which expunge or replace “the family of Muhammad”, they have no tawattur whatsoever and are not even close, and .therefore can neither harm nor replace the mutawatir hadith

on you?' He replied, 'Say: O Allah! Send salat upon Muhammad and upon the family of Muhammad, in exactly the same manner as You sent salat upon the family of Ibrahim. You are the Most Praiseworthy, the Most Glorious. O Allah! Bless Muhammad and the family of Muhammad, in exactly the same manner as You blessed the family of Ibrahim. You are the Most Praiseworthy, the Most Glorious.'"(1)

:He again records

حدثني سعيد بن يحيى حدثنا أبي حدثنا مسعر عن الحكم عن ابن أبي ليلى عن كعب بن عجره رضي الله عنه قيل :يا رسول الله أما السلام عليك فقد عرفناه فكيف الصلاه ؟ قال قولوا اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم إنك حميد مجيد اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم إنك حميد مجيد

Sa'id b. Yahya – my father – Mas'ar – al-Hakam - Ibn Abi Layli – Ka'b b. 'Ujrah, may :Allah be pleased with him

It was said, "O Messenger of Allah, we have already known how to make salam on you. But, how do we make salat?' He replied, 'Say: O Allah! Send salat upon Muhammad and upon the family of Muhammad, in exactly the same manner as You sent salat upon Ibrahim. You are the Most Praiseworthy, the Most Glorious. O Allah! Bless Muhammad and the family of Muhammad, in exactly the same manner as You blessed Ibrahim. You are the Most Praiseworthy, the Most Glorious.'"(2)

:Imam Muslim (d. ٢٦١ H) too documents

حدثنا يحيى بن يحيى التميمي قال قرأت على

١- Abu 'Abd Allah Muhammad b. Isma'il b. Ibrahim b. Mughirah al-Bukhari al-Ju'fi, al-Jami' al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ٣rd edition, ١۴٠٧ H) [annotator: Dr. Mustafa Dib al-Bagha], vol. ۵, p. ٢٣٣٨, ۵٩٩۶

٢- Ibid, vol. ۴, p. ١٨٠٢, ۴۵١٩

مالک عن نعیم بن عبـدالله المجمر أن محمـد بن عبـدالله بن زید الأنصاری (وعبدالله بن زید هو الذی کان أری النداء بالصـلاه) أخبره عن أبی مسـعود الأنصاری قال أتانا رسول الله صـلی الله علیه و سـلم ونحن فی مجلس سعد بن عباده فقال له بشیر بن سعد أمرنا الله تعالی أن نصلی علیک یا رسول الله فکیف نصلی علیک ؟ قال فسکت رسول الله صلی الله علیه و سلم حتی تمنینا أنه لم یسأله ثم قال رسول الله صـلی الله علیه و سـلم قولوا اللهم صل علی محمـد وعلی آل محمد کما صـلیت علی آل إبراهیم وبارک علی محمد وعلی آل محمد کما بارکت علی آل إبراهیم فی العالمین إنک حمید مجید والسلام کما قد علمتم

Yahya b. Yahya al-Tamimi – Malik – Na’im b. ‘Abd Allah al-Mujmar – Muhammad b. ‘Abd Allah b. Zayd al-Ansari – Abu Mas’ud al-Ansari:

The Messenger of Allah, peace be upon him, came to us while we were in the assembly of Sa’d b. ‘Ubadah. So, Bashir b. Sa’d said, “Allah the Most High ordered us to make salat upon you, O Messenger of Allah. So, how do we make salat upon you?” The Messenger of Allah, peace be upon him, kept silent so much we wished he had not asked him. Then, the Messenger of Allah, peace be upon him, said: “Say: ‘O Allah! Send salat upon Muhammad and upon the family of Muhammad, in exactly the same manner as You sent salat upon the family of Ibrahim and bless Muhammad and the family of

Muhammad, in exactly the same manner as You blessed the family of Ibrahim THROUGHOUT THE WORLDS. You are the Most Praiseworthy, the Most Glorious.' As for the salam, it is as you have been taught.(١)

Imam Ahmad (d. ٢٤١ H) has this riwayah as well:

حدثنا عبد الله حدثني أبي حدثنا عثمان بن عمر انا مالك عن نعيم المجمر عن محمد يعني بن عبد الله عن أبي مسعود قال قيل يا رسول الله كيف نصلي عليك فقال قولوا اللهم صل على محمد وعلى آل محمد وبارك على محمد وعلى آل محمد كما باركت على إبراهيم في العالمين انك حميد مجيد

'Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – 'Uthman b. 'Umar – Malik – Na'im al-Mujmar – Muhammad b. 'Abd Allah – Abu Mas'ud:

It was said, "O Messenger of Allah, how do we make salat upon you?" So, he replied, "Say: 'O Allah! Send salat upon Muhammad and upon the family of Muhammad and bless Muhammad and the family of Muhammad, in exactly the same manner as You blessed Ibrahim THROUGHOUT THE WORLDS. You are the Most Praiseworthy, the Most Glorious.'"(٢)

Shaykh al-Arnaut comments:

إسناده صحيح على شرط مسلم

Its chain is sahih upon the standard of (Imam) Muslim.(٣)

There are a number of points that need to be highlighted here. First, this was what Ka'b b. 'Ujrah said to the Messenger of Allah:

يا رسول الله كيف الصلاه عليكم أهل البيت فإن الله قد علمنا كيف نسلم عليكم

O Messenger of Allah! What is the manner of the salat upon you, Ahl al-Bayt, for Allah

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١- Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: Dar Ihya al-Turath al-'Arabi) [annotator: Muhammad Fuad 'Abd al-Baqi], vol. ١, p. ٣٠٥,

(۴۰۵ (۶۵

Abu ‘Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) -۲
[annotator: Shu’ayb al-Arnaut], vol. ۴, p. ۱۱۸, ۱۷۱۰۸

Ibid -۳

?(has taught us how to send salam upon you (Ahl al-Bayt

We know from this that the Sahabah used to send salam upon members of the Ahl al-Bayt. In fact, it was Allah Himself Who taught them to send salam upon the Ahl al-Bayt. Sending salam upon a male member of the Ahl al-Bayt, for instance, is to say "alaihi al-salam" (peace be upon him), "salamullah 'alaihi" (peace of Allah be upon him), or similar statements containing "salam" (peace) after mentioning or writing his .name

The Sahabah used to do it, as Ka'b testified. Some of the early Sunnis – from all fields of knowledge - also did it to a good extent. Examples abound galore in their classical books. However, in order to conserve space, we will be citing only a few, from Sahih :al-Bukhari. Concerning Amir al-Muminin, 'alaihi al-salam, Imam al-Bukhari writes

قال على عليه السلام الذاريات الرياح

(Ali, 'alaihi al-salam, said: "Al-Dhariyat are the winds".(١'

With regards to his wife, the blessed daughter of the Messenger of Allah, 'alaiha al-:salam, al-Bukhari also states

فقالت فاطمه عليها السلام ....

(Fatimah, 'alaiha al-salam, said....(٢

:About Imam al-Hasan, 'alaihi al-salam, al-Bukhari is no different either

ووهب الحسن بن على عليهما السلام لرجل دينه

(Al-Hasan b. 'Ali, 'alaihima al-salam, waived the debt of a man.(٣

Imam al-Husayn, 'alaihi al-salam, the martyr of Karbala, is treated likewise by al-:Bukhari

حسين بن على عليهما السلام أخبره

(Husayn b. 'Ali, 'alaihima al-salam, informed him(٤

:He also says

أتى عبيد الله بن زياد برأس الحسين بن على عليه السلام

The head of al-Husayn b. ‘Ali, ‘alaihi al-salam, was brought to ‘Ubayd

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١- Abu ‘Abd Allah Muhammad b. Isma’il b. Ibrahim b. Mughirah al-Bukhari al-Ju’fi, al-Jami’ al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ٣rd edition, ١۴٠٧ H) [annotator: Dr. Mustafa Dib al-Bagha], vol. ۴, p. ١٨٣۶

٢- Ibid, vol. ۴, p. ١۶١٩, ۴١٩٣

٣- Ibid, vol. ٢, p. ٩١٨

۴- Ibid, vol. ٣, p. ١١٢۵, ٢٩٢۵ and vol. ۶, p. ٢٧١۶, ٧٠٢٧

(Allah b. Ziyad[1]

Even Imam Zayn al-‘Abidin, ‘Ali b. al-Husayn, ‘alaihi al-salam, is given the same :recognition by al-Bukhari

وقال على بن الحسين عليهما السلام....

(Ali b. al-Husayn, ‘alaihi al-salam, said....[2]‘

This Sunnah, unfortunately, is resisted by a lot of modern Sunnis. It is primarily the .Shi’ah who still keep it alive. May Allah set our Ummah aright

Secondly, the salat upon the Prophet is also the salat upon his Ahl al-Bayt. Note these :words of the Sahabah

يا رسول الله كيف الصلاه عليكم أهل البيت

?O Messenger of Allah! What is the manner of the salat upon you, Ahl al-Bayt

:And

يا رسول الله قد علمنا كيف نسلم عليك فكيف نصلى عليك

O Messenger of Allah, we already know how to make salam on you. But, how do we ?make salat on you

To both questions, he gave the same answer. Whether you want to make salat on the Prophet or the Ahl al-Bayt, you must mention him together with them. ‘Allamah al-:Albani (d. ١٤٢٠ H) confesses to this as well

قد علمت مما سبق أن صيغ الصلاه على النبى صلى الله عليه وسلم فيها كلها الصلاه على أهل بيته صلى الله عليه وسلم وآله؛ ولذلك فلا ينبغى الاكتفاء بالصلاه عليه صلى الله عليه وسلم وحده، بل لا بد من إضافه الآل إليه، بل لا بد من إتمام الصيغه من أولها إلى آخرها؛ كما وردت؛ تقيُّداً بقوله صلى الله عليه وسلم: "قولوا: اللهم! صل على محمد، وعلى آل محمد ... " إلخ، حين سألوه عن كيفيه الصلاه عليه صلى الله عليه وسلم.

You have known from our previous discussions that in all

۱- Ibid, vol. ۳, p. ۱۳۷۰, ۳۵۳۸

۲- Ibid, vol. ۵, p. ۱۹۵۹

the methods of making salat upon the Prophet, peace be upon him, there is mention of his Ahl al-Bayt and his family. This is why it is incorrect to make salat upon him, peace be upon him, alone. Rather, one must attach the family to him. In fact, one must mention the complete method from its beginning to its end, as it has been narrated, bound by his statement, peace be upon him "say: O Allah, send salat upon Muhammad and upon the family of Muhammad…" when they asked him about the method of making salat upon him, peace be upon him.(١)

Interestingly, even our 'Allamah does not conform with that same Sunnah in his statements above!(٢) This reflects how bad the situation has become among the Ahl al-Sunnah wa al-Jama'ah. It is mainly the Shi'ah who keep this Sunnah, while Sunnis invent and follow their own bid'ah in this matter. Whenever Shi'is intend to send salat upon the Prophet – especially in books, writings and speeches – they say "sallallahu 'alaihi wa alihi" ("salat of Allah be upon him and his family" but often translated as "peace be upon him and his family").

Sunnis, by contrast, traditionally delete the phrase "and his family" from their own salat! In fact, some of them go as far as actively opposing the Sunnah in order to justify their bid'ah. 'Allamah al-Albani expresses his frustration on this matter too:

وإن من غرائب هذا العصر أن يتجرأ بعض الناس على إنكار ما ثبت عنه صلى الله

١- Muhammad Nasir al-Din al-Albani, Asl Sifat al-Salat al-Nabi (Riyadh: Maktabah al-Ma'arif li al-Nashr wa al-Tawzi'; ١st edition, ١٤٢٧ H), vol. ٣, p. ٩٣٣

٢- A likely explanation for this inconsistency is that 'Allamah al-Albani is only referring to the mode of salat in the tashahhud during the five daily prayers. He has written all those words within its context. However, the ahadith which he has referenced are general in nature. The Sahabah did not ask the Rasul about the method of salat during the tashahhud only. Rather, they requested him to teach them the mode of salat in all circumstances, with explicit reference to the Verse of al-Salat which is also general in nature. If indeed the 'Allamah had truly understood from the questions of the

Sahabah that they were only asking about the mode of salat in the tashahhud, then .he must really have had extremely poor comprehension skills

عليه وسلم من طرق مستفيضه صحيحه؛ ألا وهو الصلاه على النبى صلى الله عليه وسلم وعلى آله معاً، مع اطلاعه ووقوفه عليها فى كتب السنه {عن جمع من الصحابه؛ منهم كعب بن عجره، وأبو حميد الساعدى، وأبو سعيد الخدرى، وأبو مسعود الأنصارى، وأبو هريره، وطلحه ابن عبيد الله، وفى أحاديثهم أنهم سألوا النبى صلى الله عليه وسلم: " كيف نصلى عليك؟"، فعلمهم صلى الله عليه وسلم هذه الصيغ}، ألا وهو: الأستاذ محمد إسعاف النشاشيبى فى كتابه "الإسلام الصحيح" (ص ١٧٧ - ١٨٩)، وحجته فى ذلك أن الآيه: {يا أيها الذين آمنوا صلوا عليه وسلموا تسليما}؛ لم يُذكر فيها غيرَ النبى صلى الله عليه وسلم أحدٌ. وبناء على ذلك رد الأحاديث الصحيحه كلها

One of the strange things of this time is how a person denies what is authentically transmitted from him, peace be upon him, through several, sahih chains – that is, the salat upon the Prophet, peace be upon him, and his family together with him, despite having seen and read it in the books of the Sunnah {from a number of the Sahabah, among them Ka'b b. 'Ujrah, Abu Hamid al-Sa'di, Abu Sa'id al-Khudri, Abu Mas'ud al-Ansari, Abu Hurayrah and Talhah b. 'Ubayd Allah; and in their ahadith, they asked the Prophet, peace be upon him, "How do we make salat upon you?", and he, peace be upon him, taught them this method}.

That person is Prof. Muhammad Is'af al-Nashashibi in his book al-Islam al-Sahih ("The Correct Islam"), pp. ١٧٧-١٨٩, and his proof in that is that the verse

O you who believe! Make salat upon him and send salam upon him perfectly} does} not mention anyone else apart from the Prophet, peace be upon him. On this basis, he (denies all the sahih ahadith.(۱

It is our humble contention that this ugly situation was created by the extremely troubled history of Sunni Islam with the offspring of the Prophet of Allah. We will have .more to say on this, later in this book

:In the salat upon the Messenger, we pray Allah to do two things

To send His salat upon Muhammad and his family in exactly the same manner as He .sent salat upon Ibrahim and his family

To bless Muhammad and his family in exactly the same manner as He blessed .Ibrahim and his family

So, what does it mean that Allah sends salat upon someone? Al-Hafiz Ibn Kathir (d. ۷۷۴ :H) gives us the answer

قال البخارى : قال أبو العاليه : صلاه الله : ثناؤه عليه عند الملائكه ، وصلاه الملائكه : الدعاء.

Al-Bukhari said: Abu al-'Aliyah said: "The salat of Allah is His praise of him among the (angels, and the salat of the angels is al-du'a (the supplication)."(۲

In other words, we pray Allah to praise Muhammad and his family among His angels in exactly the same manner as He praised Ibrahim and his family among them. In that case, how did Allah praise Ibrahim and his family among the angels? To avoid prolonging the research, we will restrict ourselves to Ibrahim alone. The Qur'an has :mentioned about him

ما كان

Ibid, vol. ۳, p. ۹۳۴ -۱

Abu al-Fida Isma'il b. 'Umar b. Kathir al-Qurashi al-Dimashqi, Tafsir al-Qur'an - ۲

al-‘Azim (Dar al-Taybah li al-Nashr wa al-Tawzi’; ٢nd edition, ١٤٢٠ H) [annotator: Sami b. Muhammad Salamah], vol. ٦, p. ٤٥٧

إبراهيم يهوديا ولا نصرانيا ولكن كان حنيفا مسلما وما كان من المشركين

Ibrahim was neither a Jew nor a Christian, but he was an absolutely pure Muslim (monotheist, and he was not one of the polytheists.(١)

This is a praise of our dear Prophet, Ibrahim, for his unadulterated Islamic faith. Allah also says:

إن إبراهيم لحليم أواه منيب

Verily, Ibrahim was, without doubt, forbearing, used to invoke Allah with humility, and was repentant.(٢)

And:

إن إبراهيم كان أمه قانتا لله حنيفا ولم يك من المشركين شاكرا لأنعمه

Verily, Ibrahim was (himself) an Ummah, obedient to Allah, an absolutely pure monotheist, and he was not one of the polytheists. He was thankful for His Graces.(٣)

And:

واذكر فى الكتاب إبراهيم إنه كان صديقا نبيا

And mention in the Book Ibrahim. Verily, he was a man of truth, a prophet.(٤)

And:

واذكر عبادنا إبراهيم وإسحاق ويعقوب أولى الأيدى والأبصار إنا أخلصناهم بخالصه ذكرى الدار وإنهم عندنا لمن المصطفين الأخيار

And remember Our devout worshippers, Ibrahim, Ishaq and Ya'qub, owners of strength and understanding. Verily, We chose them with the remembrance of the Home (i.e. the Hereafter). And they are with Us, verily, of the chosen and the best.(٥)

And, finally:

وإبراهيم الذى وفى

(And Ibrahim who thoroughly and faithfully fulfilled (the commandments of his Lord).(۶

These, without doubt, were part of the praises of Allah for His noble Prophet, Ibrahim, which He mentioned to His angels. We beseech Allah – in our salat – to say these same things about Muhammad and his family too. Of course, He never flatters. Therefore, He must first bestow these noble qualities upon

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۱- Qur'an ۳:۶۷

۲- Qur'an ۱۱:۷۵

۳- Qur'an ۱۶:۱۲۰-۱۲۱

۴- Qur'an ۱۹:۴۱

۵- Qur'an ۳۸:۴۵-۴۷

۶- Qur'an ۵۳:۳۷

the Ahl al-Bayt, and must then assist them to achieve the virtues. It is only after doing .all this that He would mention the praises of Muhammad and his family to the angels

Billions of Muslims – since the time of Muhammad, and including Muhammad himself and millions of pious awliya – have beseeched Allah for more than ۱۴۰۰ years to praise Muhammad and his family in His heavens, countless times everyday. Moreover, this massive du'a is based upon His Own Command and Formula. Therefore, we have absolutely no doubt that our Lord accepted the salat during the lifetime of His .Prophet, and has continued to honour it, and will never cease to do so till the Hour

In other words, He granted all the qualities and virtues of Prophet Ibrahim to Muhammad and his family, and helped them in reaching the best acts and sacrifices, .and then praised them throughout His heavens, among His purified legions

As part of our salat, we further pray Allah to bless Muhammad and his family in exactly the same manner as He blessed Ibrahim and his family. This is perhaps the most important aspect of the whole du'a. We ask our Lord to grant the same blessings which He gave Ibrahim and his family to Muhammad and his family as well. So, what were Allah's blessings upon Ibrahim and the family of Ibrahim? Well, one of :them is mentioned in this verse

إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران على العالمين ذريه بعضها من

بعض والله سميع عليم

Verily, Allah chose Adam, Nuh, the family of Ibrahim and the family of Imran above the worlds.(١)

Therefore, Allah blessed Ibrahim and his family by choosing them above all the worlds. They were superior to all other creatures of our Lord, and none can be master over them except someone from amongst them. There is no doubt that Allah has blessed Muhammad and his family in this same way as too. He has chosen them above all the worlds, and none can be their leader in anything except someone from amongst them.

Concerning the same family, Allah declares:

فقد آتينا آل إبراهيم الكتاب والحكمه وآتيناهم ملكا عظيما

We have granted the Book and the Hikmah to the family of Ibrahim, and We gave them a great kingdom.(٢)

And:

أولئك الذين آتيناهم الكتاب والحكم والنبوه

They are those whom We gave the Book, the authority, and prophethood.(٣)

And:

ولقد آتينا بنى إسرائيل الكتاب والحكم والنبوه ورزقناهم من الطيبات وفضلناهم على العالمين

And indeed, We gave the offspring of Israil the Book, and authority and prophethood, and We provided them with good things, AND WE MADE THEM SUPERIOR ABOVE THE WORLDS.(۴)

Our God fixed some five things within the family of Ibrahim: prophethood, scriptures, authority, and kingdom. None could be a prophet except someone from that blessed family. Moreover, none could receive divine scripture except he was one of them.

None could legally exercise authority except a leader from their family; and – by .extension – none could be a legitimate king except he was from them

Above all, members

p: ۸۷

Qur’an ۳:۳۳ -۱

Qur’an ۴:۵۴ -۲

Qur’an ۶:۸۹ -۳

Qur’an ۴۵:۱۶ -۴

of their family were the best of Allah's creation in all their Ummahs. In the same manner, by virtue of Hadith al-Salat, Allah has fixed the same five blessings within the family of Muhammad too. Two of them – prophethood and the Book - got restricted to Muhammad himself alone due to his Lord's Decree. As for the remaining three, however, they are in his family, and will continue among them only - till the Hour.

12) The Verse of Al-Imamah: The Heirs of Ibrahim and Muhammad

One of the greatest blessings of Allah upon Ibrahim and his family, 'alaihim al-salam, was that He made them Imams of mankind. The Qur'an has informed us about this. For instance, it states concerning Prophet Ibrahim, 'alaihi al-salam:

وإذ ابتلى إبراهيم ربه بكلمات فأتمهن قال إنى جاعلك للناس إماما قال ومن ذريتى قال لا ينال عهدى الظالمين

And when Ibrahim was tried by his Lord with some statements, and he fulfilled them, He said, "I will appoint you an Imam OF MANKIND." He (Ibrahim) asked, "And of my offspring?" He (Allah) replied, "My Covenant shall not reach the wrongdoers."(1)

Often, our brothers from the Ahl al-Sunnah confuse the Imamah mentioned in this verse with al-nubuwwah (prophethood). However, the matter itself is totally clear. Every prophet or messenger, except Muhammad b. 'Abd Allah, sallallahu 'alaihi wa alihi, was sent only to his people. None of them was ever sent to all of mankind:

وما أرسلنا من رسول إلا بلسان قومه ليبين لهم

We sent not a messenger except with the language of HIS PEOPLE in order that he

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1- Qur'an 2:124

(might clearly explain TO THEM.(١

:Imam Ahmad (d. ٢٤١ H) also records

حدثنا عبد الله حدثنى أبى ثنا هشيم أنا سيار عن يزيد الفقير عن جابر بن عبد الله قال قال رسول الله صلى الله عليه و سلم أعطيت خمسا لم يعطهن أحد قبلى بعثت إلى الأحمر والأسود وكان النبى إنما يبعث إلى قومه خاصه وبعثت إلى الناس عامه

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Hushaym – Sayyar – Yazid al-‘ Faqir – Jabir b. ‘Abd Allah:

The Messenger of Allah, peace be upon him, said: “I have been given five things which were never given to anyone before me. I have been sent to the red and the black. The prophet used to be sent to HIS PEOPLE ONLY, and I have been sent to all mankind.”(٢)

:Al-Arnaut comments

إسناده صحيح على شرط الشيخين

(Its chain is sahih upon the standard of the two Shaykhs.(٣

:Imam Muslim (d. ٢٦١ H) too has this

حدثنا يحيى بن يحيى أخبرنا هشيم عن سيار عن يزيد الفقير عن جابر بن عبدالله الأنصارى قال قال رسول الله صلى الله عليه و سلم أعطيت خمسا لم يعطهن أحد قبلى كان كل نبى يبعث إلى قومه خاصه وبعثت إلى كل أحمر وأسود

:Yahya b. Yahya – Hushaym – Sayyar – Yazid al-Faqir – Jabir b. ‘Abd Allah al-Ansari

The Messenger of Allah, peace be upon him, said: “I have been given five things which were never given to anyone before me. Every prophet was sent to HIS PEOPLE ONLY, while I have been sent to every red person and every black person.”(٤)

:So

As

۱- Qur’an ۱۴:۴

۲- Abu ‘Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) [annotator: Shu’ayb al-Arnaut], vol. ۳, p. ۳۰۴, ۱۴۳۰۳

۳- Ibid

۴- Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: Dar Ihya al-Turath al-‘Arabi) [annotator: Muhammad Fuad ‘Abd al-Baqi], vol. ۱, p. ۳۷۰, (۵۲۱ (۳

.a prophet and messenger, Prophet Ibrahim was sent to his people only

But as an Imam, his assignment covered all human beings of his time – including even .all the contemporary prophets and messengers

Needless to say, whoever insists that “Imam” means “prophet” must explain how Ibrahim – the Khalil of al-Rahman - was made the prophet of all mankind during his !time

:There are a number of other points from the verse that must be noted

وإذ ابتلى إبراهيم ربه بكلمات فأتمهن قال إنى جاعلك للناس إماما قال ومن ذريتى قال لا ينال عهدى الظالمين

And when Ibrahim was tried by his Lord with some statements, and he fulfilled them, He said, “I will appoint you an Imam of mankind.” He (Ibrahim) asked, “And of my ”.offspring?” He (Allah) replied, “My Covenant shall not reach the wrongdoers

Firstly, Allah identifies Imamah as His Covenant. This means that it is solely His affair. He Alone decides and defines it. Therefore, it is He Who grants it and makes its appointments. It is NOT their affair. As such, they have no control whatsoever over it. Secondly, it never gets to wrongdoers. Allah will NEVER permit Imamah to get to any :wrongdoer till the Day of Resurrection. Al-Hafiz Ibn Kathir (d. ٧٧٤ H) explains further

قال الله تعالى} :وإذ ابتلى إبراهيم ربه بكلمات فأتمهن، قال إنى جاعلك للناس إماما، قال ومن ذرتى؟ قال لا ينال عهدى الظالمين {لما وفى ما أمره به ربه من التكاليف العظيمه، جعله للناس إماما يقتدون به ويأتمون بهديه .وسأل الله أن تكون هذه

p: ٩٠

الإمامه متصـله بسببه، وباقيه فى نسبه، وخالده فى عقبه فأجيب إلى ما سأل وسلمت إليه الإمامه بزمام، واستثنى من نيلها الظالمون، واختص بها من ذريته العلماء العاملون.

Allah the Most High says: {And when Ibrahim was tried by his Lord with some statements, and he fulfilled them, He said, "I will appoint you an Imam of mankind." He (Ibrahim) asked, "And of my offspring?" He (Allah) replied, "My Covenant shall not reach the wrong-doers".}

When he fulfilled the huge obligations which his Lord commanded him with, he appointed him the Imam of mankind, whom they must follow, and whose guidance they must copy. He requested Allah that this Imamah be connected with his lineage, and be uninterrupted within his offspring, and be perpetual forever among his offspring. So, what he asked WAS GRANTED, and he was granted full authority of Imamah, and the wrong-doers were excluded from its reach, and it was made exclusive to the righteous scholars among his offspring.(١)

In other words, Imamah has never ceased on the earth – at least, since the time of Ibrahim. It has remained "uninterrupted", "perpetual" and "forever", within the offspring of Ibrahim the Khalil. Therefore, there is always an Imam for all mankind from the offspring of Prophet Ibrahim. In fact, there is one right now! Moreover, Imamah never gets to wrong-doers. Therefore, the Imam from the offspring of al-Khalil is one who never does wrong. With these facts, would it still be wise to insist that Imamah is prophethood? Is nubuwwah "uninterrupted",

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١- Abu al-Fida Isma'il b. Kathir, Qisas al-Anbiya (Dar al-Kutub al-Hadithah; ١st edition, ١٣٨٨ H) [annotator: Mustafa 'Abd al-Wahid], vol. ١, p. ٢٣٢; Abu al-Fida Isma'il b. Kathir al-Dimashqi, al-Bidayah wa al-Nihayah (Dar Ihya al-Turath al-'Arabi; ١st edition, ١٤٠٨ H) [annotator: 'Ali Shiri], vol. ١, p. ١٩١

?"perpetual" and "forever"

:Prof. Ibn Yasin records

أخرج الطبرى بسنده الصحيح عن مجاهد (قال لاينال عهدى الظالمين) قال: لا يكون إماما ظالما.

Al-Tabari records with his sahih chain from Mujahid that he said: "(My Covenant shall not reach the wrongdoers) There will never be an Imam who does wrong."(١)

Meanwhile, the offspring of Ibrahim al-Khalil, as Allah states, are in two categories :only

سلام على إبراهيم كذلك نجزى المحسنين إنه من عبادنا المؤمنين وبشرناه بإسحاق نبيا من الصالحين وباركنا عليه وعلى إسحاق ومن ذريتهما محسن وظالم لنفسه مبين

Peace be upon Ibrahim. Thus indeed do We reward the good-doers. Verily, he was one of Our believing slaves. And We gave him the glad tidings of Ishaq, a prophet from the righteous. We blessed him (i.e. Ibrahim) and Ishaq, and of their offspring are good-doers and some that are plainly wrongdoers to themselves.(٢)

:Of course, anyone who disobeys Allah is someone who wrongs himself

ومن يتعد حدود الله فقد ظلم نفسه

And whosoever transgresses the set limits of Allah, then indeed he has wronged himself.(٣)

:We also read

ومن يتعد حدود الله فأولئك هم الظالمون

And whosoever transgresses the set limits of Allah, then such are the wrongdoers.(٤)

:Imam Salihi al-Shami (d. ٩٤٢ H) explains

معنى قوله تعالى}: ومن يتعد حدود الله فأولئك هم الظالمون) {البقره ٢٢٩ (وذلك أن حدود الله هى محارمه ونواهيه

The meaning of the Most High's Statement: {And whosoever transgresses the set

limits of Allah, such are the wrongdoers} {Baqarah: ۲۲۹), that is, the set limits of Allah (are things He has made haram and His prohibitions.(۵

(Allamah al-Albani (d. ۱۴۲۰ H'

p: ۹۲

۱- Prof. Dr. Hikmat b. Bashir b. Yasin, Mawsu'at al-Sahih al-Masbur min al-Tafsir bi al-Mathur (Madinah: Dar al-Mathar li al-Nashr wa al-Tawzi' wa al-Taba'at; ۱st edition, ۱۴۲۰ H), vol. ۱, p. ۲۲۹

۲- Qur'an ۳۷:۱۰۹-۱۱۳

۳- Qur'an ۶۵:۱

۴- Qur'an ۲:۲۲۹

۵ - Muhammad b. Yusuf al-Salihi al-Shami, Subul al-Huda al-Rashad fi Sirah Khayr al-'Ibad (Beirut: Dar al-Kutub al-'Ilmiyyah; ۱st edition, ۱۴۱۴ H) [annotators: 'Adil Ahmad 'Abd al-Mawjud and 'Ali Muhammad Ma'ud], vol. ۲, p. ۲۸۹

:submits that the scope is far wider than that

من تعدى بكل عمل وقته الذى حده الله تعالى لذلك العمل فقد تعدى حدود الله وقال تعالى: }ومن يتعد حدود الله فأولئك هم الظالمون{

Whosoever exceeds, in performing an act, the time set for that act by Allah the Most High, he has transgressed the limits of Allah, and the Most High says: {And whosoever (transgresses the limits of Allah, then such are the wrong-doers}.(١

:And Imam Fakhr al-Din al-Razi (d. ۶۰۶ H) seals it

قوله تعالى} :لا ينال عهدى الظالمين {فكل من أقدم على الذنب كان ظالما لنفسه لقوله تعالى} :فمنهم ظالم لنفسه{

His Statement {My Covenant shall not reach the wrongdoers}: So, whosoever commits a sin, he is a wrongdoer to himself due to His, the Most High's Statement: ({And of them are those who wrong themselves} [۳۵:۳۲](٢

So, any descendant of Prophet Ibrahim who delays his Salat, for instance, without any cogent excuse or who does anything haram or prohibited, is a wrongdoer, and – as a result – can never be an Imam. Without any doubt, every sinner breaks a limit set by Allah in order to become one! As such, all sinners among the progeny of Ibrahim are .automatically and absolutely disqualified and barred from Imamah

:Allah informs us of some of the Imams from Ibrahim's immediate offspring

ووهبنا له إسحاق ويعقوب نافله وكلا جعلنا صالحين وجعلناهم أئمه يهدون بأمرنا

And We bestowed upon him (i.e. Ibrahim) Ishaq and Ya'qub. Each one We made (righteous. And We appointed them Imams, guiding by Our Command.(٣

We know

Abu 'Abd al-Rahman Muhammad Nasir al-Din b. al-Hajj Nuh al-Albani, Al-Thamar - ١ al-Mustatab fi Fiqh al-Sunnah wa al-Kitab (Gharas li al-Nashr wa al-Tawzi'; 1st

edition, ١۴٢٢ H), p. ٧٠

Fakhr al-Din al-Razi, ‘Ismat al-Anbiya (١۴٠۶ H), p. ١۴ -٢

Qur’an ٢١:٧٢-٧٣ -٣

from this verse that Imams are guides. Secondly, they guide by the Command of Allah. This means three things. One, their Imamah is bestowed by an explicit Decree from Allah. This, of course, is very obvious already. Two, these Imams themselves stick to the Commands of Allah, and never deviate from it. This too is very apparent, .since they never wrong themselves. Three, the Imams hold the Command of Allah

So, their commands are Commands of Allah, and their prohibitions are Prohibitions of Allah. Obedience to them is obedience to Allah, and disobedience to them is disobedience to Allah. Moreover, it is interesting that Allah has used the plural (جعلناهم) while mentioning the Imams. This clearly is to indicate that Ishaq and Ya'qub were not the only Imams in the immediate lineage of Ibrahim. There were several others that .have not been mentioned

Among the Israelites, there were equally many Imams chosen by Allah, from the :offspring of Ibrahim

ولقـد آتينـا موسـى الكتـاب فلاـ تكن فى مريه من لقـائه وجعلناه هـدى لبنى إسـرائيل وجعلنا منهم أئمه يهـدون بأمرنا لما صبروا وكانوا بآياتنا يوقنون

And indeed We gave Musa the Book. So be not you in doubt of meeting him. And We made it a guide to the Children of Israel. And We appointed from among them Imams guiding by Our Command, when they (i.e. the Imams) were patient and used to (believe with certainty (yaqin) in Our Verses.(١

:There are two quick questions at this point

Are there any Imams from the offspring of

١- Qur'an ٣٢:٢٣-٢۴

?Ibrahim in our Ummah too

?If there are, who are they

:This hadith of Imam Abu Ya'la (d. ٣٠٧ H) gives the first hint

حدثنا الحسن بن إسماعيل أبو سعيد بالبصره حدثنا إبراهيم بن سعد عن أبيه عن أنس رضى الله عنه قال : قال رسول الله صلى الله عليه و سلم : الأئمه من قريش

Al-Hasan b. Isma'il Abu Sa'id – Ibrahim b. Sa'd – his father – Anas, may Allah be :pleased with him

(The Messenger of Allah, peace be upon him, said: "The Imams are from Quraysh."(١

:Shaykh Dr. Asad says

إسناده صحيح

(Its chain is sahih(٢

:This hadith is actually mutawatir, as al-Hafiz (d. ٨٥٢ H) declares

حديث: "الأئمه من قريش"، النسائى عن أنس، ورواه الطبرانى فى الدعاء، والبزار والبيهقى من طرق عن أنس .قلت: وقد جمعت طرقه فى جزء مفرد عن نحو من أربعين صحابيا

The hadith "The Imams are from Quraysh" is recorded by al-Nasai from Anas, and al-Tabarani narrated it in al-Du'a, and al-Bazzar and al-Bayhaqi also narrated it, through several chains, from Anas. I say: I gathered its chains in a separate volume from forty (Sahabah.(٣

This hadith establishes absolutely that there are Imams in this Ummah from the offspring of Ibrahim who hold the Covenant of Allah and guide the rest of us by His Command. Most importantly, all of these Imams are appointed by Allah, and none of them ever goes against His Laws, before and during his Imamah. A crucial point to .note, also, is that all our Imams are from the tribe of Quraysh

Meanwhile, Quraysh is a large tribe, with

۱- Abu Ya'la Ahmad b. 'Ali b. Muthanna al-Mawsili al-Tamimi, Musnad (Damascus: Dar al-Mamun li al-Turath; ۱st edition, ۱۴۰۴ H) [annotator: Dr. Husayn Salim Asad], vol. ۶, p. ۳۲۱, ۳۶۴۴

۲- Ibid

۳- Abu al-Fadhl Ahmad b. 'Ali b. Muhammad b. Ahmad b. Hajar al-'Asqalani, Talkhis al-Habir (Dar al-Kutub al-'Ilmiyyah; ۱st edition, ۱۴۱۹ H), vol. ۴, p. ۱۱۶, ۱۷۳۰

several clans. Are the Imams spread across the entire tribe? Or, are they concentrated in a single clan? Our answers are firmly established in this salat:

اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد

O Allah! Bless Muhammad and the family of Muhammad, in exactly the same manner as You blessed Ibrahim and the family of Ibrahim. You are the Most Praiseworthy, the Most Glorious.(١)

Undeniably, Ibrahim and his offspring were the Imams of their past Ummahs. So, Muhammad and his family are the Imams of their present Ummah. Allah has blessed Muhammad and his family in exactly the same manner as He blessed Ibrahim and his family. Therefore, Muhammad was the Imam of mankind during his lifetime, as Ibrahim was; and the family of Muhammad are the Imams after Muhammad, as the family of Ibrahim were after Ibrahim.

We must not forget also that the family of Muhammad have been "chosen" by Allah above all creation of their times. Let us remind ourselves of this crucial submission by Prof. Ibn Yasin:

{إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران على العالمين}

أخرج الطبرى وابن أبى حاتم بسنديهما الحسن عن على بن أبى طلحه عن ابن عباس قال: هم المؤمنون من آل إبراهيم وآل عمران: آل ياسين وآل محمد يقول الله عز وجل (إن أولى الناس بإبراهيم للذين اتبعوه).

{Verily, Allah chose Adam, Nuh, the family of Ibrahim and the family of Imran above the worlds}

Al-Tabari and Ibn Abi Hatim record with their hasan chain from

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١- Abu 'Abd Allah Muhammad b. Isma'il b. Ibrahim b. Mughirah al-Bukhari al-Ju'fi, al-Jami' al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ٣rd edition, ١۴٠٧ H) [annotator: Dr. Mustafa Dib al-Bagha], vol. ٣, p. ١٢٣٣, ٣١٩٠

Ali b. Abi Talhah from Ibn 'Abbas that he said, "They are the believers from the family ' of Ibrahim, the family of 'Imran, the family of Yasin AND THE FAMILY OF MUHAMMAD. Allah the Most Glorious say: {Verily, the most entitled to Ibrahim are those who followed him}."(١)

We must equally remember Hadith al-Thaqalayn, which leaves no doubt about the identity of the supreme guides of humanity after Muhammad:

يا أيها الناس إنى قد تركت فيكم ما إن أخذتم به لن تضلوا كتاب الله وعترتى أهل بيتى

O mankind! I have left behind over you that which if you hold fast to it you will never go astray: the Book of Allah and my offspring, my Ahl al-Bayt.

Supreme guides of mankind, of course, are always the Imams:

وجعلناهم أئمه يهدون بأمرنا

And We appointed them Imams, GUIDING by Our Command.(٢)

Hadith Al-Thaqalayn: Clarifying The Confusions Of Ibn Taymiyyah (Part ١) (١٣)

Shaykh Ibn Taymiyyah (d. ٧٢٨ H) says:

والـذى رواه مسـلم انه بغـدير خم قـال إنى تـارك فيكم الثقلين كتاب الله فـذكر كتاب الله وحض عليه ثم قال وعثرتى أهل بيتى أذكركم الله فى أهل بيتى ثلاثا وهـذا مما انفرد به مسـلم ولم يروه البخارى وقد رواه الترمذى وزاد فيه وانهما لن يفترقا حتى يردا على الحوض

وقـد طعن غير واحـد من الحفاظ فى هـذه الزياده وقال إنها ليست من الحـديث والـذين اعتقـدوا صـحتها قالوا إنما يـدل على أن مجموع العتره الذين هم بنو هاشم لا يتفقون على ضلاله وهذا قاله طائفه من أهل السنه وهو من أجوبه القاضى أبى يعلى وغيره

والحديث الذى فى مسلم إذا كان النبى صلى الله عليه و سلم قد قاله فليس فيه

١- Prof. Dr. Hikmat b. Bashir b. Yasin, Mawsu'at al-Sahih al-Masbur min al-Tafsir bi al-Mathur (Madinah: Dar al-Mathar li al-Nashr wa al-Tawzi' wa al-Taba'at; ١st edition, ١٤٢٠ H), vol. ١, p. ٤١١

Qur’an ٢١: ٧٣ -٢

إلا الوصيه باتباع كتاب الله وهذا أمر قد تقدمت الوصيه به فی حجه الوداع قبل ذلک وهو لم یأمر باتباع العتره لکن قال أذکرکم الله فی أهل بیتی وتذکیر الأمه بهم یقتضی أن یذکروا ما تقدم الأمر به قبل ذلک من إعطائهم حقوقهم والامتناع من ظلمهم وهذا أمر قد تقدم بیانه قبل غدیر خم

As for that which is narrated by (Imam) Muslim, that at Ghadir Khumm he (the Prophet) said: "I am leaving behind over you the two weighty things (al-thaqalayn): the Book of Allah" – and he mentioned the Book of Allah and focused exclusively on it, then he said – "and my offspring, my Ahl al-Bayt. I remind you, by Allah, of my Ahl al-Bayt" three times, this is one of the reports which are documented by (Imam) Muslim alone, and al-Bukhari did not record it. Al-Tirmidhi narrated it, and recorded an additional part for it: "Verily, both shall never separate from each other until they ".meet me at the Lake-Fount

Many of the hadith scientists have criticized this additional part, and he said: "It is not part of the hadith". As for those who believed in its authenticity, they said, "It only proves that the 'itrah as a whole, who are the Banu Hashim, will never agree on an error." This is what a group from the Ahl al-Sunnah say, and it is from the replies of al-.Qadhi Abu Ya'la and others

And the hadith in (Sahih) Muslim – if the Prophet, peace be upon him, really said it

there is nothing in it except a command to follow the Book of Allah (alone); and the – command for this matter had already been given before that during the Farewell Hajj, .(and he did not give a command to follow the offspring (‘itrah

Rather, he said, “I remind you, by Allah, of my Ahl al-Bayt.” The remembrance of them by the Ummah means that they must remember what had previously been commanded before that, in terms of giving them their rights and refraining from oppressing them. And this matter had already been explained before Ghadir (Khumm.(١)

:He also says

وأما قوله وعترتى أهل بيتى وأنهما لن يفترقا حتى يردا على الحوض فهـذا رواه الترمـذى وقـد سـئل عنه احمـد بن حنبل فضـعفه وضـعفه غير واحـد من أهل العلم وقالوا لا يصـح وقـد أجاب عنه طائفه بما يدل على أن أهل بيته كلهم لا يجتمعون على ضـلاله قالوا ونحن نقول بذلك كما ذكر القاضى أبو يعلى وغيره

As for his statement “and my offspring, my Ahl al-Bayt. Verily, both shall never separate from each other until they meet me at the Lake-Fount”, this is recorded by al-Tirmidhi. Ahmad b. Hanbal was asked about it, and he declared it dha’if, and many of the people of knowledge equally classified it as dha’if and said, “It is not authentic”. A group have also replied it with that which proves that his Ahl al-Bayt altogether do not agree on an error. They said “We too say that” as al-Qadi Abu Ya’la and others (mentioned.(٢)

The arguments of our

١- Abu al-‘Abbas Ahmad b. ‘Abd al-Halim b. Taymiyyah al-Harrani, Minhaj al-Sunnah al-Nabawiyyah (Muasassat Qurtubah; ١st edition, ١۴٠۶ H) [annotator: Dr. Muhammad Rashad Salim], vol. ٧, p. ٣١٨

٢- Ibid, vol. ٧, pp. ٣٩۴-٣٩۵

:Shaykh, in simplified forms, are

There are only two versions of Hadith al-Thaqalayn: that of Sahih Muslim and the .other of Sunan al-Tirmidhi

The version of al-Tirmidhi was declared dha'if by Ahmad and the other people of .knowledge

The version of Sahih Muslim is doubtful too, which is why Ibn Taymiyyah says about it: ."“if the Prophet really said it

The version in Sahih Muslim only commands the Ummah to follow the Qur'an alone. It .contains no order to follow the Ahl al-Bayt

.So, no one is obliged to follow the Ahl al-Bayt

The ‘itrah of the Prophet, sallallahu ‘alaihi wa alihi, are all of Banu Hashim, including all .those who are not from his offspring

These submissions of our dear Shaykh – as usual – contain several levels of misleading information. First and foremost, every single version of the hadith is sahih as we have proved so far – whether that of Sahih Muslim, or Sunan al-Tirmidhi or others. None of them is dha'if. So, even if Ahmad b. Hanbal and some other Sunni ‘ulama had declared some versions of the hadith as dha'if, they would have made such statements in error. Meanwhile, errors of scholars are not followed in Islam, nor are they accepted as hujjah. All the various versions of Hadith al-Thaqalayn have been narrated through sahih or hasan chains. As such, there is no doubt about their .authenticity

Secondly, as Ibn Taymiyyah himself admits, the Prophet had described the Qur'an and the Ahl al-Bayt as “the Two Weighty Things” (thaqalayn). This, of course, was

primarily to stress the significance of following them both! Let us remind the esteemed reader of the words of Imam Ibn al-Athir (d. ۶۰۶ H), a leading classical Sunni :hadith linguist, in this regard

]إنى تـارك فيكم الثقلين : كتاب الله وعترت] سـماهما ثقلين لأن الأخـذ بهما والعمل بهما ثقيل . ويقال لككك خطير نفيس ثقل فسماهما ثقلين إعظاما لقدرهما وتفخيما لشأنهما.

I am leaving among you the Two Weighty Things: the Book of Allah and my offspring],] he named them both thaqalayn because holding fast to them both and following them are weighty (responsibilities). And every priceless weighty thing is called thaqal. Therefore, he named them thaqalayn to highlight their significance and to extol their (importance.(١

So, it is absolutely proved from that term – thaqalayn – alone that the Messenger was forcefully commanding his entire Ummah to follow both the Qur'an and the Ahl al-Bayt after him. The conclusion of Shaykh Ibn Taymiyyah is, therefore, a clear .misrepresentation of the true instruction of the Prophet of Islam

Thirdly, our Shaykh has defined the 'itrah of the Prophet as being the whole of Banu Hashim. This obviously converts the meaning of the word from "offspring" to "clan". However, this contradicts the default, customary definition of the term. Ibn Manzur, :"the ace Sunni lexicographer, submits on the word "'itrah

والعامه تظن أنها ولد الرجل خاصه وأن عتره رسول الله، صلى الله عليه وسلم، ولد فاطمه، رضى الله عنها، هذا قول ابن سيده

The common masses claim that it (i.e. 'itrah) refers to the offspring of the

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Abu Sa'dat al-Mubarak b. Muhammad, Ibn al-Athir al-Jazari, al-Nihayah fi Gharib -١ al-Hadith wa al-Athar (Beirut: al-Maktabah al-'Ilmiyyah; ١٣٩٩ AH) [annotator: Tahir Ahmad al-Zawi and Mahmud Muhammad al-Tanahi], vol. ١, p. ٢١۶

man alone, and that the ‘itrah of the Messenger of Allah, peace be upon him, are the offspring of Fatimah, may Allah be pleased with her. This was the statement of Ibn (Sayyiduh.(١

Of course, the Messenger of Allah was certainly speaking in the language of the !common masses to all of humanity

Even then, the “offspring” in Hadith al-Thaqalayn are only a few people, and not everyone who is descended from the Prophet. As ‘Allamah al-Albani (d. ١٤٢٠ H) :records, he identified those intended as his offspring in the ahadith as his khalifahs

إني تـارك فيكم خليفتين: كتـاب الله حبـل ممـدود مـا بين السـماء والأـرض وعترتى أهـل بيتى وإنهمـا لن يتفرقا حتى يردا على الحوض

I am leaving behind over you TWO KHALIFAHS: the Book of Allah - a rope stretching between the heaven and the earth – and my offspring, my Ahl al-Bayt. Verily, both (shall never separate from each other until they meet me at the Lake-Fount.(٢

:Then, the ‘Allamah comments

صحيح

(Sahih(٣

Therefore, anyone who is not a khalifah from the progeny of Muhammad – however pious or knowledgeable he or she is - is excluded from the “offspring” in the ahadith. This automatically excludes all females from the loins of the Messenger. A female can never be a legitimate khalifah in Islam. Moreover, even the number of these male .khalifahs from the Ahl al-Bayt is only twelve, as declared by the Prophet himself

Therefore, only twelve people from the bloodline of Muhammad are included in Hadith al-Thaqalayn. Imam Ahmad (d. ٢٤١ H) has

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Abu al-Fadhl Jamal al-Din Muhammad b. Mukram b. Manzur al-Afriqi al-Misri, Lisan -١

al-'Arab (Beirut: Dar Sadir; ١st edition), vol. ۴, p. ۵۳۶

۲- Abu 'Abd al-Rahman Muhammad Nasir al-Din b. al-Hajj Nuh b. Tajati b. Adam al-Ashqudri al-Albani, Sahih al-Jami' al-Saghir wa Ziyadatuhu (Al-Maktab al-Islami), vol. ١, p. ۴٨٢, ٢۴۵٧

٣- Ibid

:this authentic hadith

حدثنا عبد الله حدثني أبي ثنا مؤمل بن إسماعيل ثنا حماد بن سلمه حدثنا داود بن هند عن الشعبي عن جابر بن سمره قال سمعت النبي صلى الله عليه و سلم يقول يكون لهذه الأمه اثنا عشر خليفه

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Mumal b. Isma’il – Hammad b.‘ :Salamah – Dawud b. Hind – al-Shu’bi – Jabir b. Samurah

I heard the Prophet, peace be upon him, saying: “There will be for this Ummah (TWELVE KHALIFAHS.”(١)

:Shaykh al-Arnaut says

حديث صحيح

(It is a sahih hadith.(٢)

So, any other khalifah apart from these twelve is NOT “for” this Ummah. He is only an .impostor. This riwayah is extremely significant

:Ahmad again documents

حدثنا عبد الله حدثني أبي ثنا هاشم ثنا زهير ثنا زياد بن خيثمه عن الأسود بن سعيد الهمداني عن جابر بن سمره قال سمعت رسول الله صلى الله عليه و سلم أو قال قال رسول الله صلى الله عليه و سلم يكون بعدي اثنا عشر خليفه كلهم من قريش

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Hashim – Zuhayr – Ziyad b.‘ :Khaythamah – al-Aswad b. Sa’id al-Hamdani – Jabir b. Samurah

I heard the Messenger of Allah, peace be upon him, saying, or the Messenger of Allah, peace be upon him, said: “THERE WILL BE AFTER ME TWELVE KHALIFAHS, all of them (from Quraysh.”(٣

:Al-Arnaut comments

حديث صحيح

(It is a sahih hadith(٤

There will no be more than twelve khalifahs after the Rasul. This hadith is explicit and .emphatic

Another point to note is that the khilafah of

p: ۱۰۳

Abu ‘Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) -۱ [annotator: Shu’ayb al-Arnaut], vol. ۵, p. ۱۰۶, ۲۱۰۵۱

Ibid -۲

Ibid, vol. ۵, p. ۹۲, ۲۰۸۹۰ -۳

Ibid -۴

the twelve from Quraysh, from the Prophet’s offspring, shall remain continuous, unbroken and uninterrupted till the Last Hour. Imam Muslim (d. ۲۶۱ H) records in this :regard

حدثنا قتيبه بن سعيد وأبو بكر بن أبى شيبه قالا حدثنا حاتم (وهو ابن إسماعيل) عن المهاجر بن مسمار عن عامر بن سعد بن أبى وقاص قال كتبت إلى جابر بن مره مع غلامى نافع أن أخبرنى بشىء سمعته من رسول الله صلى الله عليه و سلم قال فكتب لى سمعت رسول الله صلى الله عليه و سلم يوم جمعه عشيه رجم الأسلمى يقول (لا يزال الدين قائما حتى تقوم الساعه أو يكون عليكم اثنا عشر خليفه كلهم من قريش)

Qutaybah b. Sa’id and Abu Bakr b. Abi Shaybah – Hatim b. Isma’il – al-Muhajir b. :Musmar – ‘Amir b. Sa’d b. Abi Waqqas

I sent a letter to Jabir b. Samurah through my servant, Nafi’, to inform me of something he heard from the Messenger of Allah, peace be upon him. So, he wrote in reply back to me: “I heard the Messenger of Allah, peace be upon him, saying on a Friday, on the eve of the stoning of al-Aslami, saying: ‘The religion will never cease to stand until the establishment of the Hour or as long as there are twelve khalifahs over (you, all of them from Quraysh.’”(۱

In simpler words, the rule of the twelve khalifahs will remain uninterrupted as long as Islam, as a religion, “stands” on the surface of the earth. Meanwhile, Islam will never fall until the Hour. So, the

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(Ibid, vol. ۳, p. ۱۴۵۳, ۱۸۲۲ (۱۰ -۱

rule of the twelve khalifah will last continuously till al-Qiyamah. The very moment .their rule ceases, Islam will collapse

:(The same point is emphasized in this hadith of Imam Ibn Abi ‘Asim (d. ٢٨٧ H

ثنا الحسن بن على، ثنا سنيد بن داود، عن حجاج، عن ابن جريج، حدثنى محمد بن طلحه، عن معاويه بن أبى سفيان أنه قال وهو على المنبر أن رسول الله صلى الله عليه وسل قال:لا يزال والى من قريش.

Al-Hasan b. ‘Ali – Sunayd b. Dawud – Hajjaj – Ibn Jurayj – Muhammad b. Talhah – :Mu’awiyah b. Abi Sufyan, who said while on the pulpit

The Messenger of Allah, peace be upon him, said: “There will never cease to be a wali (from Quraysh.”(١

:Al-Albani comments

حديث صحيح

(A sahih hadith.(٢

The authority of the wali is called al-wilayah. A reference is made to this, in an hadith :of Imam Muslim

حدثنا ابن أبى عمر حدثنا سفيان عن عبدالملك بن عمير عن جابر بن سمره قال سمعت النبى صلى الله عليه و سلم يقول (لا يزال أمر الناس ماضيا ما وليهم اثنا عشر رجلا) ثم تكلم النبى صلى الله عليه و سلم بكلمه خفيت على فسألت أبى ماذا قال رسول الله صلى الله عليه و سلم؟ فقال (كلهم من قريش)

:Ibn Abi ‘Umar – Sufyan – ‘Abd al-Malik b. ‘Umayr – Jabir b. Samurah

I heard the Prophet, peace be upon him, saying: “The affairs of humanity will never cease to continue as long as twelve men rule them by wilayah.” Then, the Prophet, peace be upon him said a sentence which was not

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١ - Abu Bakr b. Abi ‘Asim, Ahmad b. ‘Amr b. al-Dhahhak b. Mukhlid al-Shaybani, Kitab

al-Sunnah (al-Maktab al-Islami; ١st edition, ١۴٠٠ H) [annotator: Muhammad Nasir al-Din al-Albani], vol. ٢, p. ۵٣٣, ١١٢۶

Ibid -٢

clear to me. So, I asked my father: “What did the Messenger of Allah, peace be upon him, say?” He replied, “All of them will be from Quraysh.”(۱)

This hadith, which is extremely crucial, establishes the following points:

The authority of the twelve men is over all of humanity.

As long as human affairs continue on the earth, then one of these twelve men is exercising wilayah over them.

There is always a wali from Quraysh over humanity as a whole at every point in time.

Human affairs on our planet will end with the wilayah of the twelve men only.

Another key fact about these twelve men is that they are all kings. They are all royal khalifahs, in a dynastic system. Imam Ahmad here presents the relevant hadith:

حدثنا عبد الله حدثني أبي ثنا يونس بن محمد ثنا حماد يعني بن زيد ثنا مجالد عن الشعبي عن جابر بن سمره قال خطبنا رسول الله صلى الله عليه و سلم بعرفات فقال لن يزال هذا الأمر عزيزا منيعا ظاهرا على من ناوأه حتى يملك اثنا عشر كلهم قال فلم أفهم ما بعد قال فقلت لأبي ما بعد كلهم قال كلهم من قريش

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) - Yunus b. Muhammad –‘ Hammad b. Zayd – Mujalid – al-Sha’bi – Jabir b. Samurah:

The Messenger of Allah, peace be upon him, delivered a sermon to us at ‘Arafat and said, “This affair will never cease to be strong, invincible and victorious over whoever opposes it as long as twelve (people) rule by kingdom.

۱- Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: Dar Ihya al-Turath al-‘Arabi) [annotator: Muhammad Fuad ‘Abd al-Baqi], vol. ۳, p. ۱۴۵۲, (۶ ۱۸۲۱)

"....All of them

Jabir said): I did not understand what was said after that. So, I said to my father,) "What did he say after 'all of them…'?". He replied, "All of them will be from (Quraysh."(١)

:Al-Arnaut says

حديث صحيح

(A sahih hadith(٢)

:Imam Ibn Hibban (d. ٣٥٤ H) here documents a mutaba'ah for Mujalid

حدثنا إبراهيم بن نصر العنبرى بسمرقند قال ثنا على بن خشرم قال ثنا عيسى بن يونس عن عمران القبى عن الشعبى عن جابر بن سمره قال سمعت النبى صلى الله عليه وسلم يقول فى حجه الوداع لا يزال أمر هذه الأمه عاليا على من ناواها حتى يملك اثنا عشر خليفه

Ibrahim b. Nasr al-Anbari – 'Ali b. Khashram – 'Isa b. Yunus – 'Imran al-Qubi – al-:Sha'bi – Jabir b. Samurah

I heard the Prophet, peace be upon him, saying during the Farewell Hajj: "The affair of this Ummah will never cease to be victorious over whoever opposes it as long as (twelve khalifahs rule by kingdom."(٣)

:Meanwhile, Imam al-Tirmidhi (d. ٢٧٩ H) has recorded an interesting shahid

حدثنا أحمد بن منيع حدثنا زيد بن حباب حدثنا معاويه بن صالح حدثنا أبو مريم الأنصارى عن أبى هريره قال قال رسول الله صلى الله عليه و سلم الملك فى قريش

Ahmad b. Mani' – Zayd b. Hubbab – Mu'awiyah b. Salih – Abu Maryam al-Ansari – Abu :Hurayrah

(The Messenger of Allah, peace be upon him, said: "THE KINGDOM is in Quraysh."(٤)

:Allamah al-Albani comments'

صحیح

(Sahih(۵

:Imam Ahmad has written it too

حدثنا عبد الله حدثنی أبی حدثنا زید بن الحباب حدثنا معاویه بن صالح قال حدثنی أبو مریم انه

p: ۱۰۷

۱- Abu ‘Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) [annotator: Shu’ayb al-Arnaut], vol. ۵, p. ۹۶, ۲۰۹۴۴

۲- Ibid

۳ - Abu Hatim Muhammad b. Hibban b. Ahmad al-Tamimi al-Busti, Kitab al-Thiqat (Hyderabad: Majlis Dairat al-Ma’arif al-‘Uthmaniyyah; ۱st edition, ۱۳۹۳ H), vol. ۷, pp. ۲۴۱-۲۴۲, ۹۸۷۸

۴ - - Abu ‘Isa Muhammad b. ‘Isa al-Sulami al-Tirmidhi, al-Jami’ al-Sahih Sunan al-Tirmidhi (Beirut: Dar Ihya al-Turath al-‘Arabi) [annotator: Muhammad Nasir al-Din al-Albani], vol. ۵, p. ۷۲۷ ۳۹۳۶

۵- Ibid

سمع أبا هريره يقول قال رسول الله صلى الله عليه و سلم الملك فى قريش

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Zayd b. al-Hubbab – Mu'awiyah b. Salih – Abu Maryam – Abu Hurayrah:

The Messenger of Allah, peace be upon him, said: "THE KINGDOM is in Quraysh."(١)

Assessing the sanad, al-Albani says:

وهذا إسناد صحيح رجاله ثقات رجال مسلم غير أبى مريم وهو الأنصارى وهو ثقه كما فى التقريب

This chain is sahih. Its narrators are thiqah (trustworthy), narrators of (Sahih) Muslim, apart from Abu Maryam, and he is al-Ansari, and he is thiqah (trustworthy) as stated in al-Taqrib.(٢)

Then, he adds:

قلت: زيد ثقه صدوق كما فى " الميزان " وقد رفعه، وهى زياده يجب قبولها كما تقرر فى المصطلح.

I say: Zayd is thiqah (trustworthy), saduq (very truthful) as stated in al-Mizan, and he has narrated it in a marfu' manner. It is a ziyadah which must be accepted as it has been repeatedly mentioned in al-Mustalah.(٣)

In another hadith, the Prophet interchanged "kingdom" and "khilafah". Imam Ibn Abi 'Asim records:

ثنا أبو صالح هدبه بن عبد الوهاب، حدثنا النضر بن شميل، ثنا شعبه، عن حبيب بن الزبير، عن عبد الله بن أبى الهذيل قال: كنا نجالس عمرو ابن العاص نذاكره الفقه فقال رجل من بكر لتنتهين قريش أو ليجعلن الله هذا الأمر فى جمهور من جماهير العرب فقال عمرو بن العاص: كذبت سمعت رسول الله صلى الله عليه وسلم يقول: الخلافه فى قريش إلى قيام الساعه.

Abu Salih Hudbah b. 'Abd al-Wahhab – al-Nadhr b. Shumayl – Shu'bah – Habib b. al-Zubayr

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١- Abu 'Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah)

[annotator: Shu'ayb al-Arnaut], vol. ۲, p. ۳۶۴, ۸۷۴۶

۲- Abu 'Abd al-Rahman Muhammad Nasir al-Din b. al-Hajj Nuh b. Tajati b. Adam al-Ashqudri al-Albani, Silsilah al-Ahadith al-Sahihah wa Shayhun min Fiqhihah wa Fawaidihah (Riyadh: Maktabah al-Ma'arif li al-Nashr wa al-Tawzi'; ۱st edition, ۱۴۱۵ H), vol. ۳, p. ۷۲, ۱۰۸۴

۳- Ibid

:Abd Allah b. Abi al-Hudhayl' –

We were sitting with 'Amr b. al-'As, discussing al-fiqh. Then, a man from Bakr, said, "If Quraysh do not desist, Allah will place this affair in another group among Arabs." So, 'Amr b. al-'As replied, "You lied! I heard the Messenger of Allah, peace be upon him, saying: 'The khilafah is in Quraysh till the establishment of the Hour.'"(١)

:And 'Allamah al-Albani says

إسناده جيد

Its chain is good.(٢)

:Ibn Abi 'Asim further documents

حدثنا أبو بكر، ثنا عفان، ثنا سكين بن عبد العزيز، عن أبى المنهال سيار بن سلامه قال: دخلت مع أبى على أبى برزه وأنا غلام فقال: قال رسول الله صلى الله عليه وسلم: الأئمه من قريش.

:Abu Bakr – 'Affan – Sikkin b. 'Abd al-'Aziz – Abu al-Minhal Sayyar b. Salamah

I went with my father to Abu Barzah while I was a still boy, and he (Abu Barzah) said: "The Messenger of Allah, peace be upon him, said: 'The Imams are from Quraysh.'"(٣)

:Al-Albani comments

حديث صحيح إسناده حسن

It is a sahih hadith. Its chain is hasan.(۴)

We know from all these authentic ahadith that each true khalifah is a royal king, a wali, and an Imam. By extension, we also see that the khilafah is kingdom, wilayah and Imamah. Notably, since the khilafah is kingdom, it necessarily follows that it is both hereditary and dynastic in nature.

(Hadith Al-Thaqalayn: Clarifying The Confusions Of Ibn Taymiyyah (Part ٢ (١۴

:Shaykh Ibn Taymiyyah (d. ٧٢٨ H) says

وفی لفظ لا یزال الإسلام عزیزا إلی أثنی عشر خلیفه کلهم من قریش وهکذا کان فکان الخلفاء أبو بکر وعمر وعثمان وعلی ثم تولی

p: ۱۰۹

۱- Abu Bakr b. Abi ‘Asim, Ahmad b. ‘Amr b. al-Dhahhak b. Mukhlid al-Shaybani, Kitab al-Sunnah (al-Maktab al-Islami; ۱st edition, ۱۴۰۰ H) [annotator: Muhammad Nasir al-Din al-Albani], vol. ۲, p. ۵۲۷, ۱۱۰۹

۲- Ibid

۳- Ibid, vol. ۲, p. ۵۳۲, ۱۱۲۵

۴- Ibid

من اجتمع الناس عليه وصار له عز ومنعه معاويه وابنه يزيد ثم عبد الملك وأولاده الأربعه وبينهم عمر بن عبد العزيز

And in a text “Islam will never cease to be strong till twelve khalifahs, all of them from Quraysh”, and this was exactly how it was, for the khalifahs were Abu Bakr, ‘Umar, ‘Uthman, ‘Ali and then those upon whom the people agreed, who were strong and invincible, ruled: Mu’awiyah, his son Yazid, ‘Abd al-Malik, and his four children, and ‘Umar b. ‘Abd al-‘Aziz was one of them.(١)

Here, our Shaykh tells us that:

- Abu Bakr, ‘Umar, ‘Uthman, Mu’awiyah, Yazid, ‘Abd al-Malik and others were Imams from the offspring of Ibrahim.
- They all held the Covenant of Allah, which was Imamah, and guided humanity with His Command.
- None of them was a wrongdoer, to himself or to others.
- None of them was a wrongdoer who violated any of the laws of Allah, before and during his Imamah.
- All of them were directly appointed by Allah, as He appointed their father, Ibrahim and all the Imams before them.
- All of them were kings who ruled by kingdom, and held the kingdom over the Ummah.
- If we take Hadith al-Thaqalayn and Hadith al-Khalifatayn into consideration, then the submissions of Ibn Taymiyyah also imply that:
- Abu Bakr, ‘Umar, ‘Uthman, Mu’awiyah, Yazid, ‘Abd al-Malik and the others were all from the offspring of Prophet Muhammad.
- They were his offspring, his Ahl al-Bayt, who never contradicted or violated the Qur’an for even a single second.

,Of course

p: ۱۱۰

۱- Abu al-'Abbas Ahmad b. 'Abd al-Halim b. Taymiyyah al-Harrani, Minhaj al-Sunnah al-Nabawiyyah (Muasassat Qurtubah; ۱st edition, ۱۴۰۶ H) [annotator: Dr. Muhammad Rashad Salim], vol. ۸, p. ۲۳۸

Abu Bakr and the other Sunni khalifahs were:

- not from the offspring of Muhammad or his Ahl al-Bayt;
- not appointed by Allah;
- not holders of the Covenant or Command of Allah;
- wrongdoers who wronged themselves and others by disobeying Allah and committing sins on several occasions;
- not kings who ruled by kingdom, except for Mu'awiyah and the subsequent Umayyads (and Abbasids); and
- not holders of kingdom over the Ummah, except for Mu'awiyah and the subsequent Umayyads (and Abbasids).

The bottom-line is: it is impossible to fit Abu Bakr, 'Umar and 'Uthman, especially, into the descriptions of the true khalifahs mentioned in the Qur'an and the authentic Sunnah. Undoubtedly, they were rulers.

But, certainly, they were neither khalifahs nor Imams. The difference between political or military rule and khilafah is highlighted in the story of Harun, 'alaihi al-salam. His blessed brother appointed him as his khalifah over his Ummah during the former's absence from them:

وقال موسى لأخيه هارون اخلفني في قومي

Musa said to his brother, Harun: "Be my khalifah over my people."(١)

Meanwhile, al-Samiri overthrew Harun and installed himself, with the help of the masses, as the ruler of Israel:

قال فإنا قد فتنا قومك من بعدك وأضلهم السامري

He (Allah) said: "Verily! We have tried your people in your absence, and al-Samiri has led them astray."(٢)

:We also read

قال ابن أم إن القوم استضعفونی وکادوا یقتلوننی

He (Harun) said, “O son of my mother! Indeed the people judged me weak, and were (about to murder me.”(۳

Yet, Harun remained the true khalifah of Israel, even though al-Samiri

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Qur’an ۷:۱۴۲ -۱

Qur’an ۲۰:۸۵ -۲

Qur’an ۷:۱۵۰ -۳

had seized power. This is how things work in Islam. What confers legitimacy is not power, but divine appointment. The Prophet appointed the Book of Allah and his .offspring as his joint khalifahs till the Day of al-Qiyamah

Imagine if all Muslims the world over rejected the authority of the Qur'an, would that cancel out its khilafah? Of course, its khilafah continues over the Ummah, whether they recognize it or not! It is the same with the Ahl al-Bayt. They are the joint khalifahs over humanity along with the Kitab – and remain so till the Hour – whether anyone :obeys them or none does

وانهما لن يفترقا حتى يردا على الحوض

Verily, both shall NEVER separate from each other until they meet me at the Lake-.Fount

:Another error of our dear Shaykh is his confusion of these two sentences

- .Islam is strong
- .The Ummah is strong

:This is why he declares

وهذا تصديق ما أخبر به النبى صلى الله عليه و سلم حيث قال لا يزال هذا الدين عزيزا ما تولى اثنا عشر خليفه كلهم من قريش وهؤلاء الاثنا عشر خليفه هم المذكورون فى التوراه حيث قال فى بشارته بإسماعيل وسيلد اثنى عشر عظيما

ومن طن أن هؤلاء الاثنى عشر هم الذين تعتقد الرافضه إمامتهم فهو فى غايه الجهل فإن هؤلاء ليس فيهم من كان له سيف إلا على بن أبى طالب

This is a confirmation of what the Prophet, peace be upon him, had prophesied when he said: "This religion will never cease to be strong as long as twelve khalifahs rule, all of them

from Quraysh". These twelve khalifahs are those mentioned in al-Tawrah, when He (Allah) said in His glad tiding concerning Isma'il: "He will give birth to twelve great people". Whoever these that these twelve are those who are accepted as Imams by the Rafidhah is in the worst level of ignorance, for there was none among them who held military authority except 'Ali b. Abi Talib.(١)

Ibn Taymiyyah apparently equates the might of the Ummah with that of its religion. Meanwhile, it is perfectly possible to have a strong Islam but a weak Ummah. The strength of the Ummah is obviously in its unity and military prowess. However, that of the religion lies only in its ability to "stand" on the surface of the earth. This has been explicitly stated in another hadith:

لا يزال الدين قائما حتى تقوم الساعه أو يكون عليكم اثنا عشر خليفه كلهم من قريش

The religion will never cease to STAND until the establishment of the Hour or as long as there are twelve khalifahs over you, all of them from Quraysh.(٢)

There are always forcing struggling to push Islam to the ground. However, it will never fall. It shall remain standing on the earth till al-Qiyamah. This is the meaning of its strength. The inability of its enemies to terminate it is its invincibility. This is also indicated in yet another hadith documented by Imam Ahmad (d. ٢۴١ H):

حدثنا عبد الله حدثنى أبى ثنا حماد بن أسامه ثنا مجالد عن عامر عن جابر بن سمره السوائى قال سمعت رسول

١- Abu al-'Abbas Ahmad b. 'Abd al-Halim b. Taymiyyah al-Harrani, Minhaj al-Sunnah al-Nabawiyyah (Muasassat Qurtubah; ١st edition, ١۴٠۶ H) [annotator: Dr. Muhammad Rashad Salim], vol. ٨, pp. ٢۴٠-٢۴١

٢- (١٠ Ibid, vol. ٣, p. ١۴۵٣, ١٨٢٢)

الله صلى الله عليه و سلم يقول فى حجه الوداع إن هذا الدين لن يزال ظاهرا على من ناوأه لا يضره مخالف ولا مفارق حتى يمضى من أمتى اثنا عشر خليفه قال ثم تكلم بشىء لم أفهمه فقلت لأبى ما قال قال كلهم من قريش

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Hammad b. Usamah – Mujalid' :– 'Amir – Jabir b. Samurah al-Suwai

I heard the Messenger of Allah, peace be upon him, saying during the Farewell Hajj: "Verily, this religion will never cease to be victorious over whoever opposes it - no opponent or defector will be able to harm it – as long as twelve khalifahs pass from my Ummah." Then, he said something which I did not understand. So, I said to my (father, "What did he say?" He replied, "All of them will be from Quraysh."(١

:Al-Arnaut says

حديث صحيح

(It is a sahih hadith(٢

All praise be to Allah: our religion has continued to stand upon its two feet since the departure of our Prophet, despite the persistent aggression and subversion of its hardened foes to bring it down. Interestingly, as long as Islam breathes on our planet, there is one of the twelve khalifahs from the offspring of Muhammad, placed over .humanity by Allah as their master and guide

Contrary to the hallucinations of Shaykh Ibn Taymiyyah, the first of the true royal khalifahs of this Ummah was none other than Imam 'Ali b. Abi Talib. Imam Ibn Abi :'Asim (d. ٢٨٧ H) records

ثنا محمد

Abu 'Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) -١ [annotator: Shu'ayb al-Arnaut], vol. ۵, p. ٨٧, ٢٠٨٣٣

Ibid -٢

بن المثنى، حدثنا يحى بن حماد، عن أبى عوانه، عن يحيى بن سليم أبى بلج عن عمرو بن ميمون، عن ابن عباس قال: قال رسول الله صلى الله عليه وسلم لعلى: أنت منى بمنزله هارون من موسى إلا أنك لست نبيا وأنت خليفتى فى كل مؤمن من بعدى.

Muhammad b. al-Muthanna – Yahya b. Hammad – Abu 'Awanah – Yahya b. Sulaym Abu Balj – 'Amr b. Maymun – Ibn 'Abbas: The Messenger of Allah, peace be upon him, said to 'Ali: "You are to me of the status of Harun to Musa, with the exception that you are not a prophet. And you are my khalifah over every believer after me."(1)

Dr. al-Jawabirah says:

اسناده حسن.

Its chain is hasan.(2)

And 'Allamah al-Albani (d. 1420 H) backs him:

إسناده حسن

Its chain is hasan.(3)

A quick question that comes to mind here is: was 'Ali from the offspring of Muhammad?

The answer is simple: there are instances where a person or thing is included within a foreign category for a specific purpose. For instance, Iblis was counted among the angels by Allah in His Order to them to prostrate to Prophet Adam, 'alaihi al-salam(4). However, he was only a jinn(5). So, for the purpose of that Divine Command, Iblis was regarded as an angel, even though he was not.

A similar situation existed between Prophet Ibrahim, 'alaihi al-salam, and Prophet Lut, 'alaihi al-salam. Allah says:

وتلـك حجتنا آتيناها إبراهيم على قومه نرفع درجات من نشاء إن ربك حكيم عليم وهبنا له إسحاق ويعقوب كلا هـدينا ونوحا هدينا من قبل

١ - Abu Bakr b. Abi 'Asim, Ahmad b. 'Amr b. al-Dhahhak b. Mukhlid al-Shaybani, Kitab al-Sunnah (Dar al-Sami'i li al-Nashr wa al-Tawzi') [annotator: Dr. Basim b. Faysal al-Jawabirah], vol. ١, pp. ٧٩٩-٨٠٠, ١٢٢٢

٢ - Ibid

٣ - Abu Bakr b. Abi 'Asim, Ahmad b. 'Amr b. al-Dhahhak b. Mukhlid al-Shaybani, Kitab al-Sunnah (al-Maktab al-Islami; ١st edition, ١۴٠٠ H) [annotator: Muhammad Nasir al-Din al-Albani], vol. ٢, p. ۵۶۵, ١١٨٨

۴ - See Qur'an ٢:٣۴, ٧:١١, ١٧:۶١, ١٨:۵٠, ٢٠:١١۶, ٣٨:٧١-٧۴,

۵ - See Qur'an ١٨:۵٠

ومن ذريته داوود وسليمان وأيوب ويوسف وموسى وهارون وكذلك نجزى المحسنين وزكريا ويحيى وعيسى وإلياس كل من الصالحين وإسماعيل واليسع ويونس ولوطا وكلا فضلنا على العالمين

And that was Our Hujjah which We gave Ibrahim against his people. We raise whom We will in ranks. Certainly your Lord is All-Wise, All-Knowing. And We bestowed upon him Ishaq and Ya'qub, each of them We guided – and We guided Nuh before (him) – and among his offspring were Dawud, Sulayman, Ayub, Yusuf, Musa, and Harun – thus do We reward the good-doers – and Zakariyyah, Yahya, 'Isa and Ilyas – each one of them was of the righteous – and Isma'il, al-Yasa', Yunus and Lut; and each one of them We made superior above the worlds.(۱)

Al-Hafiz Ibn Kathir (d. ۷۷۴ H) explains:

فالضمير فى قوله ومن ذريته عائد على إبراهيم على المشهور. ولوط وإن كان ابن أخيه إلا أنه دخل فى الذريه تغليبا. وهذا هو الحامل للقائل الآخر إن الضمير على نوح كما قدمنا فى قصته والله أعلم.

The pronoun in his statement "and among his offspring" refers to Ibrahim according to the popular opinion. As for Lut, even though he was his nephew, he was part of the offspring as a minority entry. This is the problem of those who hold the second opinion that the pronoun refers to Nuh, as we have explained in his story. And Allah knows best.(۲)

Imam al-Qurtubi (d. ۶۷۱ H) says a similar thing:

{ومن ذريته} أي ذريه إبراهيم .وقيل: من ذريه نوح، قاله الفراء وأختاره الطبرى وغير واحد

p: ۱۱۶

۱- Qur'an ۶:۸۳-۸۶

۲- Abu al-Fida Isma'il b. Kathir al-Dimashqi, al-Bidayah wa al-Nihayah (Dar Ihya al-Turath al-'Arabi; ۱st edition, ۱۴۰۸ H) [annotator: 'Ali Shiri], vol. ۱, p. ۱۹۲

من المفسـرين كالقشـيرى وابن عطيه وغيرهما .والأول قاله الزجاج، واعترض بأنه عـد من هـذه الـذريه يونس ولوط وما كانا من ذريه إبراهيم .وكـان لوط ابن أخيه .وقيـل :ابن أخته .وقـال ابن عبـاس :هؤلاء الأنبياء جميعا مضافون إلى ذريه إبراهيم، وإن كان فيهم من لم تلحقه ولاده من جهته من جهه أب ولا أم، لأن لوطا ابن أخى إبراهيم .والعرب تجعل العم أبا كما أخبر} الله عن ولد يعقوب أنهم قالوا نعبـد إلهك وإله آبائك إبراهيم وإسـماعيل وإسـحاق {وإسـماعيل عم يعقوب. وعـد عيسـى من ذريه إبراهيم وإنما هو ابن البنت. فأولاد فاطمه رضى الله عنها ذريه النبى صلى الله عليه وسلم.

And among his offspring}, that is the offspring of Ibrahim. It is also said: among the} offspring of Nuh – this opinion belonged to al-Fara and was adopted by al-Tabari and many of the mufassiroon like al-Qushayri, Ibn ‘Atiyyah and others. Al-Zajjaj held the first opinion, and he is opposed with the statement that part of those counted among the offspring were Yunus and Lut, and they both were not from the offspring of Ibrahim. Lut was his nephew. And Ibn ‘Abbas said: “All of these prophets are counted among the offspring of Ibrahim, even though there are among them who were not his ”.descendants, for Lut was the nephew of Ibrahim

The Arabs consider the uncle to be a father too, as Allah informs concerning the children of Ya’qub, when they said (to Ya’qub), “We shall worship your God, the God of – your fathers – Ibrahim, Isma’il, and Ishaq

One God, and to Him we submit.” [۲:۱۳۳] Isma’il was the uncle of Ya’qub. Also, ‘Isa is counted among the offspring of Ibrahim, while he was only the son of the daughter. Therefore, the offspring of Fatimah, may Allah be pleased with her, are offspring of (the Prophet, peace be upon him.(۱

So, Lut was counted among the offspring of Ibrahim for some specific purposes, most likely al-nubuwwah. In this same manner, this hadith apparently includes ‘Ali within :the offspring of Muhammad, for the specific purposes of khilafah and Imamah

أنت خليفتى فى كل مؤمن من بعدى

.You are my khalifah over every believer after me

The Sahabah And The Ahl Al-Bayt: Remembering The Tragic Thursday (۱۵

After making the public declarations at ‘Arafat and Ghadir, and possibly at other places too, the Messenger, sallallahu ‘alaihi wa alihi, decided to put everything down in black and white during the last few days of his blessed lifetime. Imam al-Bukhari (d. :۲۵۶ H) records how his attempt failed

حدثنا قبيصه حدثنا ابن عيينه عن سليمان الأحول عن سعيد ابن جبير عن ابن عباس رضى الله عنهما أنه قال يوم الخميس وما يوم الخميس ثم بكى حتى خضب دمعه الحصباء فقال :اشتد برسول الله صلى الله عليه و سلم وجعه يوم الخميس فقال ائتونى بكتاب أكتب لكم كتابا لن تضلوا بعده أبدا . فتنازعوا ولا ينبغى عند نبى تنازع فقالوا هجر رسول الله صلى الله عليه و سلم قال دعونى فالذى أنا فيه خير مما تدعوننى إليه . وأوصى عند موته بثلاث :أخرجوا المشركين من جزيره العرب وأجيزوا الوفد بنحو ما كنت أجيزهم .ونسيت الثالثه

Qubaysah – Ibn

p: ۱۱۸

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۱ - - Abu ‘Abd Allah Muhammad b. Ahmad al-Ansari al-Qurtubi, al-Jami’ li Ahkam al-Qur’an (Beirut: Dar Ihya al-Turath al-‘Arabi; ۱۴۰۵ H), vol. ۷, p. ۳۱

Uyaynah – Sulayman al-Ahwal – Sa'id b. Jubayr – Ibn 'Abbas, may Allah be pleased' :with them both

Thursday! And what a Thursday it was!" Then, he (Ibn 'Abbas) wept till the stones on" the ground were soaked with his tears. Then, he said, "The illness of the Messenger of Allah, peace be upon him, became severe on Thursday, and he said, 'Bring me a sheet of paper so that I may write a document for you after which you will never go astray'. They differed, and it is not proper to differ in front of a prophet. So, they said, 'The Messenger of Allah is raving mad.' He replied, 'Leave me, as I am in a better state than what you are calling me towards.' Then, he ordered them, when he was about to die, to do three things: 'Expel the idolaters from the Arabian Peninsula and show respect to all foreign delegates by giving them gifts as I used to do.' And I forgot the (third."(١)

:Dr. al-Bagha defines the word used by the Sahabah to describe their Prophet

)هجر (أى يتكلم بما لا يعرف لشده وجعه

(hajara), meaning: he is saying unintelligible things due to the severity of his illness.(٢)

:Imam Muslim (d. ٢٦١ H) also documents

حدثنا إسحاق بن إبراهيم أخبرنا وكيع عن مالك بن مغول عن طلحه بن مصرف عن سعيد بن جبير عن ابن عباس أنه قال يوم الخميس وما يوم الخميس ثم جعل تسيل دموعه حتى رأيت على خديه كأنها نظام اللؤلؤ قال قال رسول الله صلى الله عليه

١- Abu 'Abd Allah Muhammad b. Isma'il b. Ibrahim b. Mughirah al-Bukhari al-Ju'fi, al-Jami' al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ٣rd edition, ١٤٠٧ H) [annotator: Dr. Mustafa Dib al-Bagha], vol. ٣, p. ١١١١, ٢٨٨٨

٢- Ibid

و سلم ائتونى بالكتف والدواه أو اللوح والدواه أكتب لكم كتابا لن تضلوا بعده أبدا فقالوا إن رسول الله صلى الله عليه و سلم يهجر

Ishaq b. Ibrahim – Waki' – Malik b. Maghwal – Talhah b. Musarrif – Sa'id b. Jubayr – Ibn 'Abbas:

"Thursday! What a Thursday it was!" Then, tears began to flow until I saw them on his cheeks as if they were the strings of pearls. "The Messenger of Allah, peace be upon him, said, 'Bring me a shoulder-blade and an inkpot or a tablet and an inkpot, so that I may write for you a document after which you will never go astray'. They said: 'The Messenger of Allah, peace be upon him, is raving mad.'"(1)

Imam Ahmad (d. 241 H) too has this riwayah:

حدثنا عبد الله حدثنى أبى ثنا سفيان عن سليمان بن أبى مسلم خال بن أبى نجيح سمع سعيد بن جبير يقول قال بن عباس يوم الخميس وما يوم الخميس ثم بكى حتى بل دمعه وقال مره دموعه الحصى قلنا يا أبا العباس وما يوم الخميس قال اشتد برسول الله صلى الله عليه و سلم وجعه فقال ائتونى اكتب لكم كتابا لا تضلوا بعده أبدا فتنازعوا ولا ينبغى عند نبى تنازع فقالوا ما شأنه اهجر قال سفيان يعنى هذى

'Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Sufyan – Isma'il b. Abi Muslim, uncle of Ibn Abi Najih – Sa'id b. Jubayr – Ibn 'Abbas:

"Thursday! What a Thursday it was!" Then, he wept until his tears moistened the pebbles. We said, "O

1- Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: Dar Ihya al-Turath al-'Arabi) [annotator: Muhammad Fuad 'Abd al-Baqi], vol. 3, p. 1257, (21) 1637)

father of al-'Abbas! What was the Thursday?" He replied, "The illness of the Messenger of Allah, peace be upon him, became severe. So, he said, 'Come to me so that I may write for you a document after which you will never go astray'. But, they disagreed, and it is not proper to disagree in front of a prophet. Then they said, 'What is his problem? He is raving mad.'" Sufyan (a sub-narrator) said (concerning the word (used by the Sahabah): "It means 'RAVING MADNESS'".(١)

:Al-Arnaut says

إسناده صحيح على شرط الشيخين

(Its chain is sahih upon the standard of the two Shaykhs.(٢)

:Imam al-Bukhari is back again

حدثنا محمد حدثنا ابن عيينه عن سليمان الأحول سمع سعيد ابن جبير سمع ابن عباس رضى الله عنهما يقول : يوم الخميس وما يوم الخميس ثم بكى حتى بل دمعه الحصى قلت يا أبا عباس ما يوم الخميس؟ قال اشتد برسول الله صلى الله عليه و سلم وجعه فقال ائتونى بكتف أكتب لكم كتابا لا ـ تضلوا بعده أبدا .فتنازعوا ولا ينبغى عند نبى تنازع فقالوا ما له أهجر استفهموه فقال ذرونى فالذى أنا فيه خير مما تدعوننى إليه .فأمرهم بثلاث قال أخرجوا المشركين من جزيره العرب وأجيزوا الوفد بنحو ما كنت أجيزهم .والثالثه خير إما أن سكتن عنها وإما أن قالها فنسيتها .قال سفيان هذا من قول سليمان

Muhammad – Ibn 'Uyaynah – Sulayman al-Ahwal – Ibn Jubayr – Ibn 'Abbas, may :Allah be pleased with them both

Thursday! What a Thursday it was!" Then, he wept until his tears moistened the" pebbles. So I said, "O father of

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Abu 'Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) -١ [annotator: Shu'ayb al-Arnaut], vol. ١, p. ٢٢٢, ١٩٣٥

Ibid -٢

Abbas! What was the Thursday?" He replied, "The illness of the Messenger of Allah,' peace be upon him, became severe. So, he said, 'Bring to me so a shoulder-blade that I may write for you a document after which you will never go astray'. But, they disagreed, and it is not proper to disagree in front of a prophet. Then they said, 'What is wrong with him? He is raving mad. Ask him questions to confirm'. He said, 'Leave me, for that in which I am is better than that towards which you are calling me.' Then, he commanded them to do three things: Expel the idolaters from the Arabian Peninsula, and show respect to all foreign delegates as I used to do.'" The third (instruction) was the best. He either kept quiet about it or he said it but I forgot it. (Sufyan said: "This was from the statement of Sulayman."(١)

It was such a disastrous day – so much that Ibn 'Abbas, radhiyallahu 'anhu, wept abnormally when he remembered it. It was the day the Sahabah of Muhammad first openly accused him of raving mad, of saying unintelligible things due to severe illness, in his holy presence! We often see some Sunnis desperately trying to downplay the shock of what the Sahabah said by mistranslating or misinterpreting the key words – in the hadith - [(الهجر) and their nominal form is al-hujr] (أهجر) and ahajara (هجر) hajara as simply "to become unconscious" or "to faint". However, one of their

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١- Abu 'Abd Allah Muhammad b. Isma'il b. Ibrahim b. Mughirah al-Bukhari al-Ju'fi, al-Jami' al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ٣rd edition, ١۴٠٧ H) [annotator: Dr. Mustafa Dib al-Bagha], vol. ٣, p. ١١۵۵, ٢٩٩٧

earliest classical grand Imams – Sufyan b. 'Uyaynah (d. ١٩٨ H) – had longed closed the door in their faces. He was explicit that the Sahabah literally intended that the Prophet of Allah was "raving mad", that the words they used meant exactly that. This matter is equally confirmed by other classical 'ulama of the Ahl al-Sunnah. Imam al-Shami (d. ٩٤٢ H), for instance, states:

الهجر :بالضم :الهذيان وقول الباطل ويطلق على الكلام الفاحش.

Al-Hujr: is raving madness and irrational talk, and it is (also) used to refer to obscene, immoral talk.(١)

The ace Sunni linguist, Ibn Manzur (d. ٧١١ H), says as well:

والهجر :الهذيان.

Al-Hujr: is raving madness.(٢)

Imam Ibn Salam (d. ٢٢٤), an ancient, leading Sunni hadith expert, has this submission too:

وأما الهجر فى الكلام فإنه الهذيان

As for al-hujr in statements, it is raving madness.(٣)

Al-Hafiz Ibn Hajar al-'Asqalani (d. ٨٥٢ H) does not say anything different either:

والهجر بالضم ثم السكون الهذيان

Al-Hujr is raving madness.(٤)

At this point, we want to focus on the second term used by the Sahabah: ahajara (أهجر). As pointed out by Sufyan b. 'Uyaynah, it – along with hajara (هجر) – means "to rave mad". However, there is a second definition for it which must be taken into account. Imam Ibn Salam comes in again:

قال الكسائى وبعضه عن الأصمعى وغيرهما: قال: الهجر الإفحاش فى المنطق والخنا ونحوه، يقال منه :أهجر الرجل يهجر إهجارا

Al-Kisai – and part of it is from al-Asma'i and others: al-hujr is to say obscene things and to use obscene language. It is said from it: the

p: ۱۲۳

۱- Muhammad b. Yusuf al-Salihi al-Shami, Subul al-Huda al-Rashad fi Sirah Khayr al-'Ibad (Beirut: Dar al-Kutub al-'Ilmiyyah; ۱st edition, ۱۴۱۴ H) [annotators: 'Adil Ahmad 'Abd al-Mawjud and 'Ali Muhammad Ma'ud], vol. ۱۱, p. ۱۰۵

۲- Abu al-Fadhl Jamal al-Din Muhammad b. Mukram b. Manzur al-Afriqi al-Misri, Lisan al-'Arab (Beirut: Dar Sadir; ۱st edition), vol. ۵, p. ۲۵۰

۳- Abu 'Ubayd al-Qasim b. Salam al-Harwi, Gharib al-Hadith (Haydarabad: Majlis Dairah al-Ma'arif al-'Uthmaniyyah; ۱st edition, ۱۳۸۴ H), vol. ۲, p. ۶۴

۴- Shihab al-Din Ibn Hajar al-'Asqalani, Fath al-Bari Sharh Sahih al-Bukhari (Beirut: Dar al-Ma'rifah li al-Taba'ah wa al-Nashr; ۲nd edition), vol. ۸, p. ۱۰۱

(man ahajara, yahjur, ihjaran.(١

So, to say that someone is saying obscene things or using obscene language, the verb to use is either ahajara or yahjur. Interestingly, both terms were among those used :by the Sahabah to describe their Prophet

فقالوا إن رسول الله صلى الله عليه و سلم يهجر

.The Messenger of Allah, peace be upon him, is raving mad

:And

فقالوا ما له أهجر

.Then they said, 'What is wrong with him? He is raving mad

We have translated both words as "raving mad" – which is one of their definitions anyway, influenced heavily by the commentary of Ibn 'Uyaynah. But then, the :translations could also be these

فقالوا إن رسول الله صلى الله عليه و سلم يهجر

.The Messenger of Allah, peace be upon him, is saying obscene things

:And

فقالوا ما له أهجر

.Then they said, 'What is wrong with him? He is saying obscene things

Qadi 'Iyad (d. ٥۴۴ H), for instance, has given both meanings to ahajara – one of the words used by the Sahabah to qualify the Rasul. He even specifically refers to the :hadith itself

يقال اهجر الرجل إذا قال الفحش وقوله اهجر رسول الله صلى الله عليه وسلم كذا هو الصحيح بفتح الهاء أى هذى والهجر الهذيان

It is said "the man ahajara" when he says obscene things. His statement "the

Messenger of Allah, peace be upon him, ahajara” – which is the correct form with fathah of the al-ha (i.e. pronounced as ahajara) - means raving madness; and al-hujr (means raving madness.(٢

:Abu ‘Ubayd al-Bakri does the same too

الهجر :القبيح من الكلام، يقال] منه :[أهجر،

p: ١٢٤

Abu ‘Ubayd al-Qasim b. Salam al-Harwi, Gharib al-Hadith (Haydarabad: Majlis - ١ Dairah al-Ma’arif al-‘Uthmaniyyah; ١st edition, ١٣٨۴ H), vol. ٢, p. ۶٣

Al-Qadi Abu al-Fadhl ‘Iyad b. Musa b. ‘Iyad al-Yahsubi al-Sibti al-Maliki, Mashariq -٢ al-Anwar ‘ala Sihah al-Athar (al-Maktabah al-‘Atiqah and Dar al-Turath), vol. ٢, p. ۵٢٩

إذا أفحش وقال ما يقبح، ويقال هجر فى منامه إذا تكلم بما لا يعقل، ويقال هجر المريض وأهجر إذا هذى .وقال ابن عباس: اشتد برسول الله عليه الصلاه والسلام وجعه فقال: ايتونى بكتاب أكتب لكم لا تضلوا بعدى فقالوا: ما شأنه أهجر

Al-Hujr is obscenity in statements. It is said from it: ahajara when he says obscene things. It is also said that he hajara in his sleep if he says irrational things. It is said that an ill person hajara or ahjara when he raves mad; and Ibn 'Abbas said, "The ILLNESS of the Messenger of Allah, peace be upon him, became severe, and he said, 'Bring to me a paper so that I may write for you what will prevent you from going astray after me.' But they said: 'What is wrong with him? He hajara.'"(١)

In any case, the implication is still the same, either way. The Sahabah would not have accused their Prophet of saying obscene things unless they considered him – rightly or wrongly – to be raving mad, especially during his illness.

Imam Ibn Jarir al-Tabari (d. ٣١٠ H) also has this input:

من قولهم :أهجر الرجل: إذا أفحش فى القول.

They say "the man ahajara" when he makes obscene statements.(٢)

Ibn Faris (d. ٣٩٥ H), a well-known classical linguist, caps it:

الهجر :الهذيان .يقال هجر الرجل. والهجر: الإفحاش فى المنطق يقال. أهجر الرجل فى منطقه.

Al-Hujr is raving madness. It is said that the man hajara (i.e. to mean that he is suffering from al-hujr). Al-Hujr also means obscenity in language.

١- Abu 'Ubayd al-Bakri, Fasl al-Maqal Sharh Kitab al-Amthal (Beirut: Muasassat al-Risalah; ١st edition, ١٩٧١ CE) [annotator: Ihsan 'Abbas], vol. ١, p. ٢٨

٢- Abu Ja'far Muhammad b. Jarir b. Yazid b. Kathir b. Ghalib al-Amuli al-Tabari, Jami al-Bayan fi Tawil al-Qur'an (Dar al-Fikr; ١٤١٥ H) [annotator: Sidqi Jamil al-'Attar], vol. ١٨, p. ٥٤

It is said that the man ahajara in his language (i.e. to mean that he uses obscene language).(1)

This clarification by Ibn Faris – and, of course, by others too - would establish that the Sahabah accused the Messenger of both types of al-hujr:

فقالوا هجر رسول الله صلى الله عليه و سلم

So, they said, 'The Messenger of Allah is raving mad (hajara).'

And:

فقالوا إن رسول الله صلى الله عليه و سلم يهجر

They said: 'The Messenger of Allah, peace be upon him, is raving mad (yahjur).'"(2)

And:

فقالوا ما له أهجر

Then they said, 'What is wrong with him? He is raving mad (ahajara).'

And finally:

فقالوا ما له أهجر

Then they said, 'What is wrong with him? He is saying obscene things (ahajara).'

But, how did the situation get to that level?! How did things become so rotten? Why did those Sahabah flare up so badly after hearing the harmless request of the Prophet? Imam al-Bukhari records a report which sheds some light:

حدثنا إبراهيم بن موسى أخبرنا هشام عن معمر عن الزهرى عن عبيد الله بن عبد الله عن ابن عباس قال :لما حضر النبى صلى الله عليه و سلم قال وفى البيت رجال فيهم عمر بن الخطاب قال هلم أكتب لكم كتابا لن تضلوا بعده .قال عمر إن النبى صلى الله عليه و سلم غلبه الوجع وعندكم القرآن .فحسبنا كتاب الله .واختلف أهل البيت اختصموا فمنهم من يقول قربوا يكتب لكم رسول الله صلى الله عليه و سلم كتابا لن تضلوا بعده ومنهم من يقول ما قال عمر فلما أكثروا اللغط والاختلاف عند النبى صلى الله عليه

۱- Abu al-Husayn Ahmad b. Faris b. Zakariyyah, Mu’jam Maqayis al-Lughah (Qum: Maktab al-A’lam al-Islami; ۱۴۰۴ H) [annotator: ‘Abd al-Salam Muhammad Harun], vol. ۶, p. ۳۵

۲- Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: Dar Ihya al-Turath al-‘Arabi) [annotator: Muhammad Fuad ‘Abd al-Baqi], vol. ۳, p. ۱۲۵۷, ۱۶۳۷ (۲۱)

و سلم قال قوموا عنى قال عبيد الله فكان ابن عباس يقول إن الرزيه كل الرزيه ما حال بين رسول الله صلى الله عليه و سلم وبين أن يكتب لهم ذلك الكتاب من اختلافهم ولغطهم

Ibrahim b. Musa – Hisham – Ma'mar – al-Zuhri – 'Ubayd Allah b. 'Abd Allah – Ibn 'Abbas:

When the time of the death of the Prophet, peace be upon him, approached, and there were some men in the room, and among them was 'Umar b. al-Khattab. He (the Prophet) said, "Come near. Let me write for you a document after which you will never go astray." 'Umar said, "Verily, the illness has now fully possessed the Prophet, peace be upon him. And you have the Qur'an. So, the Book of Allah is sufficient for us."

The people in the room disputed. Among them were those who said, "Come near so that the Messenger of Allah, peace be upon him, may write for you a document after which you will never go astray." And among them were those who were repeating what 'Umar said. When their noise and dispute became very rowdy in the presence of the Prophet, peace be upon him, he said, "Stand up and leave me."

Narrated 'Ubayd Allah: Ibn 'Abbas used to say: "It was a great disaster that their dispute and noise prevented the Messsenger of Allah, peace be upon him, from writing that document for them."(١)

So, it was all started by 'Umar. He described the Messenger of Allah as having been fully

١- Abu 'Abd Allah Muhammad b. Isma'il b. Ibrahim b. Mughirah al-Bukhari al-Ju'fi, al-Jami' al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ٣rd edition, ١۴٠٧ H) [annotator: Dr. Mustafa Dib al-Bagha], vol. ۶, p. ٢۶٨٠, ۶٩٣٢

possessed by his illness. In other words, it was the illness that now owned, controlled and dictated what he thought, heard, saw, said or did! He himself was no longer in charge of anything of himself – his brain, his senses, his body. It was this heavy statement that caused the uproar in the room; and those who accused the Prophet of raving madness were also only "repeating what 'Umar said". Shaykh Ibn Taymiyyah (d. ٧٢٨ H) explains what 'Umar's "dilemma" was in that incident:

وأما عمر فاشتبه عليه هل كان قول النبى صلى الله عليه و سلم من شده المرض أو كان من أقواله المعروفه والمرض جائز على الأنبياء ولهذا قال ماله أهجر فشك فى ذلك ولم يجزم بأنه هجر والشك جائز على عمر فإنه لا معصوم إلا النبى صلى الله عليه و سلم لا ـ سيما وقد شك بشبهه فإن النبى صلى الله عليه و سلم كان مريضا فلم يدر أكلامه كان من وهج المرض كما يعرض للمريض أو كان من كلامه المعروف الذى يجب قبوله

As for 'Umar, it was not clear to him whether the statement of the Prophet, peace be upon him, was from the severity of the illness or from his intelligent statements. Illness was possible for prophets too. This was why he ('Umar) said, "What is wrong with him? He is raving mad (or he is saying obscene things)". So, he doubted in that, and did not explicitly state that he was raving mad. Of course, it was permissible for 'Umar to doubt - since none

is infallible except the Prophet, peace be upon him - especially as he doubted due to confusion. This was because the Prophet, peace be upon him, was ill. So, he ('Umar) did not know whether his statement was from the sparkle of the illness as it happens (to ill people or from his intelligent statements which must be accepted.(١)

Well, ignoring the blatant incoherence of the submissions, there are nonetheless pieces of misinformation in them. First and foremost, 'Umar expressed no doubt in his :statement. He was direct, explicit and firm

قال عمر إن النبى صلى الله عليه و سلم غلبه الوجع وعندكم القرآن .فحسبنا كتاب الله

Umar said, "Verily, the illness has fully possessed the Prophet, peace be upon him.' ".And you have the Qur'an. So, the Book of Allah is sufficient for us

:Secondly, this is what our Shaykh has attributed to 'Umar

ولهذا قال ماله أهجر فشك فى ذلك ولم يجزم بأنه هجر

This was why he said, "What is wrong with him? He is raving mad (or he is saying obscene things)." So, he doubted in that, and did not explicitly state that he was raving .mad

:However, it was not 'Umar who uttered those words

وقالوا ما شأنه؟ أهجر استفهموه

Then THEY said, 'What is wrong with him? He is raving mad. Ask him questions to .'confirm

Other people did. The words of 'Umar himself are undisputed. He proclaimed that the Messenger of Allah had totally lost control of himself – including his brain and senses – to his illness. He did not express doubt

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Abu al-'Abbas Ahmad b. 'Abd al-Halim b. Taymiyyah al-Harrani, Minhaj al-Sunnah - ١

al-Nabawiyyah (Muasassat Qurtubah; ۱st edition, ۱۴۰۶ H) [annotator: Dr. Muhammad Rashad Salim], vol. ۶, p. ۲۴

in the matter, but was instead firm on it. In fact, the fact that ‘Umar openly and boldly countermanded the order of the Prophet is enough evidence that he (‘Umar) believed – or at least pretended to have believed – that the Messenger was indeed raving mad. :After all, this is what our Shaykh himself says

فلم يدر أكلامه كان من وهج المرض كما يعرض للمريض أو كان من كلامه المعروف الذى يجب قبوله

So, he (‘Umar) did not know whether his statement was from the sparkle of the illness as it happens to sick people or from his intelligent statements which must be .accepted

If he had accepted that the Prophet was making intelligent statements, he would have obeyed. But, he opposed the command. This means that he thought – or pretended to have thought – that the Messenger of his Lord was talking irrationally, .or saying obscene things, due to illness

So, we ask: what exactly in the instruction of the Prophet to his Sahabah sounded “irrational” to warrant the attack on his mental health by them? In reality, there was :no such thing. His statement was perfectly sensible, reasonable and intelligent

ائتونى بكتاب أكتب لكم كتابا لن تضلوا بعده أبدا

Bring me a sheet of paper so that I may write a document for you after which you will .never go astray

At this point, this author recalls an incident which took place in early ٢٠٠٧, some months after his conversion to Shi’ism. He was investigating the statements of ‘Umar ,and his group

which called into question the mental health of the Messenger of Allah. This author asked a Sufi brother his opinion on what they did. “Of course,” he replied, “they had a point! The Prophet was unlettered. He was Ummi, as the Qur’an has called him. Yet, he was asking for pen and paper to write!” This author was very shocked. “You mean”, he asked the Sufi, “the Prophet was indeed raving mad as they claimed?!” He strangely, however, refused to answer that question. It was obvious nonetheless. If he had believed that the Messenger of Allah was mentally healthy, he would have stated so in reply. By keeping quiet, he silently hinted a “yes” to this author’s question.

There are millions of Muslims, especially from the Ahl al-Sunnah wa al-Jama’ah, who strongly believe that the Prophet was unlettered throughout his lifetime. They mostly base their position on the fact that he has been called “the Ummi Prophet” in the Book of Allah, and on this verse:

وما كنت تتلو من قبله من كتاب ولا تخطه بيمينك إذا لارتاب المبطلون

Neither did you (O Muhammad) read any book before it, nor did you write any book with your right hand. In that case, indeed, the followers of falsehood might have doubted.(1)

Well, the word ummi has several meanings. An unlettered person is an ummi in truth. But, every person of Makkan origin is also an ummi. Another name for Makkah is Umm al-Qura(2). So, linguistically, anyone from the blessed city may either be called a

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۱- Qur’an ۲۹:۴۸

۲- See Qur’an ۶:۹۲

Makkan or an Ummi. As such, there is no conclusive evidence from that term for the alleged illiteracy of the Messenger of Allah. It could go either way. Besides, the above ayah seems to undermine – rather than strengthen - the Sunni claim: Muhammad never wrote or read any book before the Qur'an. This suggests that he actually wrote and read after the start of its descent. In fact, this is explicitly confirmed in the Book :itself

رسول من الله يتلو صحفا مطهره فيها كتب قيمه

A Messenger from Allah, reading purified pages. In them are correct and straight (laws.(١

?An unlettered fellow never "reads" any pages, does he

Another clear proof of the literacy of the Prophet (since the start of the Qur'an) is this report of al-Bukhari of what happened at al-Hudaybiyyah, four years before he was :accused of raving madness by his Sahabah

حدثنا عبيد الله بن موسى عن إسرائيل عن أبى إسحاق عن البراء رضى الله عنه قال :اعتمر النبى صلى الله عليه و سلم فى ذى القعده فأبى أهل مكه أن يدعوه يدخل مكه حتى قاضاهم على أن يقيم بها ثلاثه أيام فلما كتبوا الكتاب كتبوا هذا ما قاضى عليه محمد رسول الله صلى الله عليه و سلم فقالوا لا نقر بها فلو نعلم أنك رسول الله ما منعاك لكن أنت محمد بن عبد الله قال أنا رسول الله وأنا محمد بن عبد الله .ثم قال لعلى امح رسول الله .قال لا والله لا أمحوك أبدا فأخذ رسول الله صلى الله عليه و سلم الكتاب فكتب هذا ما قاضى عليه

Qur'an ٩٨:٢-٣ -١

محمـد بن عبـد الله لاـ يـدخل مكه سـلاح إلاـ فى القراب وأن لاـ يخرج من أهلهـا بأحـد إن أراد أن يتبعه وأن لا يمنع أحـدا من أصحابه أراد أن يقيم بها.

:Ubayd Allah b. Musa – Israil – Abu Ishaq – al-Bara, may Allah be pleased with him‘

When the Prophet, peace be upon him, intended to perform ‘Umrah in the month of Dhi al-Qa’dah, the people of Makkah did not let him enter Makkah till he settled the matter with them by promising to stay in it for three days only. When they wrote the document (of treaty), they wrote: “These are the terms on which Muhammad, the Messenger of Allah, peace be upon him, agreed”. They said, “We will not agree to this, for if we believed that you are the Messenger of Allah, we would not prevent you, but you are Muhammad b. ‘Abd Allah.” He said, “I am the Messenger of Allah and also Muhammad b. ‘Abd Allah.” Then, he said to ‘Ali, “Rub off (the words) ‘the Messenger of Allah.’” He (‘Ali) replied, “No, by Allah, I will never rub you off.” So, the Messenger of Allah, peace be upon him, took the document AND WROTE, “This is what Muhammad b. ‘Abd Allah has agreed upon: No arms will be brought into Makkah except in their cases, and nobody from the people of Makkah will be allowed to go with him even if he wished to follow him and he will not prevent any of his companions

(from staying in Makkah if the latter wants to stay."(١)

!?How could an unlettered person have achieved such a feat

In any case, the problem of 'Umar and his supporters with the instruction of their :Prophet was only the bold phrase below

ائتونی بکتاب أکتب لکم کتابا لن تضلوا بعده أبدا

Bring me a sheet of paper so that I may write a document for you after which you will .never go astray

:We have drawn this conclusion from 'Umar's own reply to it

قال عمر إن النبی صلی الله علیه و سلم غلبه الوجع وعندکم القرآن .فحسبنا کتاب الله

Umar said, "Verily, the illness has seized total control of the Prophet, peace be upon' ".him. And you have the Qur'an. So, the Book of Allah is sufficient for us

:Meanwhile, just a few weeks before, the Rasul had proclaimed at 'Arafat

یا أیها الناس إنی قد ترکت فیکم ما إن أخذتم به لن تضلوا کتاب الله وعترتی أهل بیتی

O mankind! I have left behind over you that which if you hold fast to it you will never ".go astray: the Book of Allah AND my offspring, my Ahl al-Bayt

:A few days later, at Ghadir Khumm, he repeated the call

قد ترکت فیکم ما إن أخذتم به لن تضلوا: کتاب الله سببه بیده، وسببه بأیدیکم، وأهل بیتی

I have left behind over you that which if you hold fast to it you will never go astray: the Book of Allah – one end of which is in His Hand and the other in your hands – AND my ".Ahl al-Bayt

It was

١- Abu ‘Abd Allah Muhammad b. Isma’il b. Ibrahim b. Mughirah al-Bukhari al-Ju’fi, al-Jami’ al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ٣rd edition, ١٤٠٧ H) [annotator: Dr. Mustafa Dib al-Bagha], vol. ٢, p. ٩٦٠, ٢٥٥٢

certain that the Prophet of Allah was going to write – either in his own handwriting or through dictation – this same order of his to all humanity. He wanted it to be his written decree to the Ummah till the Hour; and we in our generation could have had a glance of it. ‘Umar caught wind of his intention – which was obvious anyway considering the similarities in his wordings. Then, he (‘Umar) delivered a preemptive response to the Messenger: “we do not want your offspring with the Qur’an; we want !”the Book of Allah alone

Umar’s issue was not whether the Prophet was literate or illiterate. In fact, he raised‘ absolutely no objection on that point – which reinforces the conviction that the Rasul was literate later in life. Rather, he and his group were not prepared at all to accept the Ahl al-Bayt over them alongside the Book of Allah as masters and guides after the .Prophet

In order to ensure their success, the ‘Umarists placed a question mark on the mental competence of the Messenger of the Rabb before he was able to write anything. So, even if he had proceeded with his plan, the document would have been rejected after his death by the ‘Umarist movement – who would have named it the product of an deranged mind. In fact, this could have had a counterproductive effect on his earlier .public pronouncements on the same matter

Therefore, in his great wisdom – and, obviously, in accordance

with a new decree from his Lord – Muhammad abandoned the idea and left everything to the Judgment of Allah. Meanwhile, as history would later confirm, it was on that calamitous Thursday, in that sad room, and at that fateful hour, that Sunni Islam was born, under the leadership of 'Umar b. al-Khattab. Since that Thursday, Sunni Muslims have never ceased to reject the offspring of the Prophet, his Ahl al-Bayt, as the inseparable partner of the Qur'an in providing leadership and guidance to .the Ummah in particular, and to humanity in general

The Sahabah And The Ahl Al-Bayt: The Betrayal Was Predicted (۱۶

The Prophet of Allah, sallallahu 'alaihi wa alihi, named Amir al-Muminin 'Ali b. Abi Talib, 'alaihi al-salam, as the first khalifah after him. He also indicated that all the other khalifahs will be from his offspring. In particular, he declared that all the khalifahs after him will be twelve in number, that they all would be royal Imams, and that their .reign would continue uninterrupted till the Day of al-Qiyamah

He further declared them the guides of this Ummah after him till the Hour, and that they never ever separate from the Qur'an - not even for one second. However, he equally prophesied that the Ummah would betray 'Ali (and, by extension, all the other :khalifahs) once he was gone! Al-Hafiz Ibn Hajar al-'Asqalani (d. ۸۵۲ H) copies

حدثنا الفضل هو أبو نعيم ، ثنا فطر بن خليفه ، أخبرني حبيب بن أبي ثابت، قال: سمعت ثعلبه بن يزيد، قال :سمعت عليا رضي الله عنه، يقول : والله

إنه لعهد النبی الأمی صلی الله علیه وسلم: سیغدرونک من بعدی

:Al-Fadhl, Abu Na'im – Fitr b. Khalifah – Habib b. Abi Thabit – Tha'labah b. Yazid

I heard 'Ali, may Allah be pleased with him, saying: "I swear by Allah, verily, the Ummi Prophet, peace be upon him, told me: "They will soon betray you after me."(١)

:The Salafi annotator, 'Abd Allah al-Shahri, comments

ضعیف بهذا الإسناد لحال فطر بن خلیفه، و ثعلبه بن یزید فإنهما صدوقان متشیعان، و هذا الحدیث یُؤید بدعتهما فهو ضعیف

It is dha'if with this chain, due to the status of Fitr b. Khalifah and Tha'labah b. Yazid, for both of them were very truthful and Shi'is and this hadith supports their bid'ah. Therefore, it is dha'if.(٢)

So, al-Shahri's only problem with the sanad is the Shi'ism of Fitr and Tha'labah. Even though both were "very truthful", this hadith of theirs cannot be accepted only because it supports their Shi'ism. A "scientific" way of discrediting reports, isn't it?! Before examining the legitimacy of al-Shahri's methodology, let us first look at the narrators of hadith, in order to have a clearer view of the whole picture.

As an initial observation, a key merit of this sanad is that it is perfectly connected. There is no break whatsoever among its narrators, and each of them explicitly declared that he literally heard the hadith from the mouth of his shaykh. Moreover, all the narrators are completely reliable without question.

:Al-Hafiz states about the first narrator

الفضل بن دکین الکوفی واسم دکین عمرو بن حماد

١- Ahmad b. 'Ali b. Hajar al-'Asqalani, al-Matalib al-'Aliyah bi Zawaid al-Masanid al-Thamaniyyah (Riyadh: Dar al-'Asimah; ١st edition, ١٤٢٠ H) [annotator: 'Abd Allah b. Ẓafir b. 'Abd Allah al-Shahri], vol. ١۶, p. ۶۴, ٣٩١٩

٢- Ibid

بن زهير التيمى مولاهم الأحول أبو نعيم الملائى بضم الميم مشهور بكنيته ثقه ثبت

Al-Fadhl b. Dukayn al-Kufi - and the name of Dukayn was 'Amr b. Hammad b. Zuhayr - al-Tamimi, their freed slave, al-Ahwal, Abu Na'im al-Mulai, well-known with his kunya: Thiqah (trustworthy), accurate.(١)

Concerning the second narrator, he further declares:

فطر بن خليفه المخزومى مولاهم أبو بكر الحناط بالمهمله . والنون صدوق رمى بالتشيع

Fitr b. Khalifah al-Makhzumi, their freed slave, Abu Bakr al-Hanat: Saduq (very truthful), accused of Shi'ism.(٢)

What of the third narrator? Al-Hafiz says:

حبيب بن أبى ثابت قيس ويقال هند بن دينار الأسدى مولاهم أبو يحيى الكوفى ثقه فقيه جليل وكان كثير الإرسال والتدليس

Habib b. Abi Thabit Qays – and it is said Hind – b. Dinar al-Asadi, their freed slave, al-Kufi: Thiqah (trustworthy), a meritorious jurist. He used to do a lot of irsal and tadlis.(٣)

Meanwhile, he has narrated with explicit sima' above. So, his irsal and tadlis are inapplicable and inconsequential here.

Finally, this is what al-Hafiz states about the last narrator:

ثعلبه بن يزيد الحمانى بكسر المهمله وتشديد الميم كوفى صدوق شيعى

Tha'labah b. Yazid al-Himmani, a Kufan: Saduq (very truthful), a Shi'i.(۴)

This chain, therefore, is absolutely hasan without a doubt! It is simply faultless and unassailable.

As for al-Shahri's rejection of the hadith on account of the Shi'ism of two of its narrators, we will let another Salafi hadith scientist, al-Mua'lami (d. ١٣٨۶ H) reply him:

وقد وثق أئمه الحديث جماعه من المبتدعه واحتجوا بأحاديثهم وأخرجوها فى الصحاح، ومن تتبع رواياتهم وجد فيها كثيراً مما يوافق ظاهره بدعهم، وأهل العلم

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۱ - Ahmad b. ‘Ali b. Hajar al-‘Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah al-‘Ilmiyyah; ۲nd edition, ۱۴۱۵ H) [annotator: Mustafa ‘Abd al-Qadir ‘Ata], vol. ۲, p. ۱۱, ۵۴۱۸

۲- Ibid, vol. ۲, p. ۱۶, ۵۴۵۸

۳- Ibid, vol. ۱, p. ۱۸۳, ۱۰۸۷

۴- Ibid, vol. ۱, p. ۱۴۹, ۸۴۹

يتأولون تلك الأحاديث غير طاعنين فيها ببدعه راويها ولا في راويها بروايته لها

The Imams in the hadith sciences have declared as trustworthy a lot of the heretics, and have taken their (i.e. the heretics') ahadith as hujjah, and have recorded them (i.e. those reports) in their Sahih books. And whoever researches their (the heretics') narrations finds that a lot of them apparently agree with their heresies. The scholars give alternative interpretations for those ahadith without attacking them (i.e. the ahadith) on account of the heresy of their narrators, nor do they attack the narrators (for narrating them.(١)

:Allamah al-Albani (d. ١٤٢٠ H) too seconds him'

فإن قال قائل: راوى هذا الشاهد شيعى، وكذلك فى سند المشهود له شيعى آخر، وهو جعفر بن سليمان، أفلا يعتبر ذلك طعنا فى الحديث وعله فيه؟ !

فأقول: كلا لأن العبره فى روايه الحديث إنما هو الصدق والحفظ، وأما المذهب فهو بينه وبين ربه، فهو حسيبه

If someone says: "The narrator of this corroborative hadith (i.e. that of Ajlah) was a Shi'i, and also in the chain of the main hadith, there is another Shi'i, and he is Ja'far b. "?Sulayman. Does this not justify attack on the hadith and constitute a fault in it

So, I answer: "Not at all, because the requirements in the transmission of hadith are ONLY truthfulness and sound memory. As for the madhhab (of the narrator), that is (between him and his Lord, and He is sufficient for him.(٢)

:A third Salafi hadith scientist, al-Turayfi, also traces the practice to the Sunni Imams

والأصل فى روايه

١- ' Abd al-Rahman b. Yahya b. 'Ali b. Muhammad al-Mu'alami al-'Atmi al-Yamani, al-Tankil bi ma fi Ta-anib al-Kawthari min al-Abatil (al-Maktab al-Islami; ٢nd edition, ١٤٠۶ H) [annotators: Muhammad Nasir al-Din al-Albani, Zuhayr al-Shawish and 'Abd al-Razzaq Hamzah], vol. ١, p. ٢٣٧

۲- Abu ‘Abd al-Rahman Muhammad Nasir al-Din b. al-Hajj Nuh b. Tajati b. Adam al-Ashqudri al-Albani, Silsilah al-Ahadith al-Sahihah wa Shayhun min Fiqhihah wa Fawaidihah (Riyadh: Maktabah al-Ma’arif li al-Nashr wa al-Tawzi’; ۱st edition, ۱۴۱۵ H), vol. ۵, p. ۲۶۲, ۲۲۲۳

المبتـدع إذا كان ضابطاً ثقه القبول، سواء روى فيما يوافق بـدعته أم لا، ما لم يكن قـد كفر ببدعته، فحينئذ يرد لكفره، وعلى هذا الأئمه الحفاظ، فهم يخرجون للمبتدع إذا كان ثقه ثبتاً، ويصححون خبره

The default position concerning the report of a heretic, if he was accurate and trustworthy, is to accept it, regardless of whether he narrated concerning what agrees with his bid'ah (heresy) or not, as long as he had not apostatized through his heresy. In such a case, it will be rejected due to his kufr (disbelief). This was the practice of the Imams who were hadith scientists, for they used to narrate from the heretic if he was trustworthy and accurate, and used to declare his report to be sahih.(۱)

The bottomline is that al-Shahri's methodology of weakening the hadith is both unprofessional and crude.

Meanwhile, al-Hafiz copies a second, different chain for the hadith:

وقـال الحارث: ثنا عبـد الرحمن بن زياد مولى بنى هاشم، ثنا هشـيم، عن إسـماعيل بن سالم، عن أبى إدريس الأودى، عن على، قال: قال رسول الله صلى الله عليه وسلم :إن هذه الأمه ستغدر بک من بعدى

Al-Harith – 'Abd al-Rahman b. Ziyad, freed slave of Banu Hashim – Hushaym – Isma'il b. Salim – Abu Idris al-Awdi – 'Ali:

The Messenger of Allah, peace be upon him, said: "Verily, this Ummah will soon betray you after me."(۲)

Al-Shahri again comments:

ضعيف بهذا الإسناد لأن أبا إدريس الأودى مجهول الحال

It is dha'if with this chain because Abu Idris al-Awdi is majhul al-hal.(۳)

This time, he is unable to accuse

۱- 'Abd al-'Aziz b. Marzuq al-Turayfi, al-Tahjil fi Takhrij ma lam Yukhraj min al-Ahadith

wa al-Athar fi Irwa al-Ghalil (Riyadh: Maktabah al-Rushd li al-Nashr wa al-Tawzi'; ١st edition, ١۴٢٢ H), p. ۵۴۶

٢- Ahmad b. 'Ali b. Hajar al-'Asqalani, al-Matalib al-'Aliyah bi Zawaid al-Masanid al-Thamaniyyah (Riyadh: Dar al-'Asimah; ١st edition, ١۴٢٠ H) [annotator: 'Abd Allah b. Ẓafir b. 'Abd Allah al-Shahri], vol. ١۶, p. ۶۵, ٣٩٢٠

٣- Ibid

any of the narrators of Shi'ism, or to find any other defect – real or imagined – in the chain other than Abu Idris. But then, is Abu Idris really majhul al-hal? 'Ali Shiri, in his tahqiq of Tarikh Madinah Dimashq - while commenting under the above riwayah – :identifies who Abu Idris was for us

وهو أبو إدريس يزيد بن عبد الرحمن الأودى

(He was Abu Idris Yazid b. 'Abd al-Rahman al-Awdi.(١

:Who then was he? Al-Hafiz has the answer

يزيد بن عبد الرحمن بن الأسود الأودى بواو ساكنه بعدها مهمله، أبو داود مقبول

Yazid b. 'Abd al-Rahman b. al-Aswad al-Awdi, Abu Dawud: Maqbul (accepted when (seconded).(٢

Obviously, he is NOT majhul al-hal, but maqbul. This means that whenever he is seconded in his report, it is established from his shaykh. However, if he is alone in narrating a riwayah, then it is dha'if. We know already that he was seconded by .Tha'labah b. Yazid. Therefore, this second sanad of the hadith is also sahih or hasan

:Imam al-Hakim (d. ۴۰۳ H) has included the report of al-Awdi in his Mustadrak too

حدثنا أبو حفص عمر بن أحمد الجمحى بمكه ثنا على بن عبد العزيز ثنا عمرو بن عون ثنا هشيم عن إسماعيل بن سالم عن أبى إدريس الأودى عن على رضى الله عنه قال إن مما عهد إلى النبى صلى الله عليه وسلم أن الأمه ستغدر بى بعده

Abu Hafs 'Umar b. Ahmad al-Jamhi – 'Ali b. 'Abd al-'Aziz – 'Amr b. 'Awn – Hushaym – Isma'il b. Salim – Abu Idris al-Awdi – 'Ali, may Allah

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Abu al-Qasim 'Ali b. al-Hasan b. Habat Allah b. 'Abd Allah, Ibn Asakir al-Shafi'i, - ۱ Tarikh Madinah Dimashq (Beirut: Dar al-Fikr; ۱st edition, ۱۴۱۷ H) [annotator: 'Ali Shiri], vol. ۴۲, p. ۴۴۷, footnote ۷

Ahmad b. 'Ali b. Hajar al-'Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah - ۲ al-'Ilmiyyah; ۲nd edition, ۱۴۱۵ H) [annotator: Mustafa 'Abd al-Qadir 'Ata], vol. ۲, p. ۳۲۸,

:be pleased with him

Verily, part of what the Prophet, peace be upon him, told me is that the Ummah“ (would soon betray me after him.”(١

:Then, he declares

هذا حديث صحيح الإسناد

(This hadith has a sahih chain.(٢

:And Imam al-Dhahabi (d. ٧۴٨ H) concurs

صحيح

(Sahih(٣

:Al-Hakim has documented a further shahid

عن حيان الأسدى سمعت عليا يقول قال لى رسول الله صلى الله عليه وسلم إن الأمه ستغدر بك بعدى وأنت تعيش على ملتى وتقتل على سنتى من أحبك أحبنى ومن أبغضك أبغضنى وإن هذه ستخضب من هذا يعنى لحيته من رأسه

:Narrated Hayyan al-Asadi

I heard ‘Ali saying: The Messenger of Allah, peace be upon him, said to me: “Verily, the Ummah will soon betray you after me; and you will live upon my religion, and you will be killed upon my Sunnah. Whoever loves you loves me, and whoever hates you hates me. Verily, this will soon be painted from this”, he meant: his beard (will be drained (with blood) from his head.(۴

:Al-Hakim declares

صحيح

(Sahih(۵

:Al-Dhahabi has the same verdict too

صحيح

(Sahih(۶

Al-Hafiz Ibn Hajar al-'Asqalani has provided details of the sanad of this riwayah in his :Itihaf

ثنـا أبو على الحافظ ، ثنـا الهيثم بن خلف، ثنا محمـد بن عمر بن هياج، ثنا يحيى بن عبـد الرحمن، ثنا يونس بن أبى يعفور، عن أبيه، عنه ، به.

Abu 'Ali al-Hafiz – al-Haytham b. Khalaf – Muhammad b. 'Umar b. Hayyaj – Yahya b. 'Abd al-Rahman – Yunus b. Abi Yafur – his father – from him (Hayyan al-Asadi) with (it.(۷

,As we have seen, both al-Hakim and al-Dhahabi declared it sahih. Obviously

p: ۱۴۲

۱- Abu 'Abd Allah Muhammad b. 'Abd Allah al-Hakim al-Naysaburi, al-Mustadrak 'ala al-Sahihayn (Beirut: Dar al-Kutub al-'Ilmiyyah; ۱st edition, ۱۴۱۱ H) [annotator: Mustafa 'Abd al-Qadir 'Ata], vol. ۳, p. ۱۵۰, ۴۶۷۶

۲- Ibid

۳- Ibid

۴- Ibid, vol. ۳, p. ۱۵۳, ۴۶۸۶

۵- Ibid

۶- Ibid

۷- Abu al-Fadhl Ahmad b. 'Ali b. Muhammad b. Ahmad b. Hajar al-'Asqalani, Itihaf al-Maharat (Madinah al-Munawwarah: Markaz Khidmah al-Sunnah wa al-Sirah al-Nabawiyyah; ۱st edition, ۱۴۱۵ H), vol. ۱۱, p. ۲۹۶, ۱۴۰۴۳. Al-Hafiz has cited Mustadrak of al-Hakim as his source for the chain, immediately after quoting the hadith, verbatim as above. In modern editions of Mustadrak, the sanad is missing. It is most likely that al-Hafiz had access to a extinct manuscript of Mustadrak which contained the full chain. Al-Hafiz too made a scribal error in copying the name of Hayyan al-Asadi. He .has misspelt his name as Aban al-Asadi

it provides additional strength to the other chains of the riwayah. It is our firm belief, anyway, that the combined force of the three asanid leaves absolutely no doubt about the authenticity of the report. Even al-Shahri, despite his extreme bias, is :unable to escape the fact in his final conclusion about the hadith

و مع أن الحديث ضعيف بالنظر إلى كل طريق على حده لكن بالنظر إلى الطريقين معا فالحديث حسن لغيره

That the hadith is dha'if by looking at each chain individually; however, by looking at the two chains together (i.e. those of Tha'labah b. Yazid and Abu Idris al-Awdi), then (the hadith is hasan li ghayrihi.(١)

The Messenger of Allah prophesied that "the Ummah" would betray Amir al-Muminin 'Ali b. Abi Talib after him. The word "Ummah" was generalized by him. So, he was referring to the generality of the Ummah, and not just a small section of it. They would "betray" his chosen khalifah after his death. Of course, as history confirms, the generality of the Ummah – including the Sahabah - truly did betray Amir al-Muminin .after the death of the Rasul

Despite that he had explicitly named 'Ali as his khalifah after him, they became traitors against the latter and installed a rebel leader in his place. Interestingly, Imam 'Ali identified both Abu Bakr and 'Umar as two among the traitors mentioned in the hadith of the Prophet of Allah. Imam Muslim (d. ٢٦١ H) quotes 'Umar saying to him and :'Abbas

فلما توفى رسول الله صلى

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١ - Ahmad b. 'Ali b. Hajar al-'Asqalani, al-Matalib al-'Aliyah bi Zawaid al-Masanid al-Thamaniyyah (Riyadh: Dar al-'Asimah; ١st edition, ١٤٢٠ H) [annotator: 'Abd Allah b. Ẓafir b. 'Abd Allah al-Shahri], vol. ١٦, p. ٦٧, ٣٩٢١

الله عليه و سـلم قـال أبو بكر أنا ولى رسول الله صـلى الله عليه و سـلم .... فرأيتماه كاذبا آثما غادرا خائنا والله يعلم إنه لصادق بار راشد تابع للحق ثم توفى أبو بكر وأنا ولى رسول الله صلى الله عليه و سلم وولى أبا بكر فرأيتمانى كاذبا آثما غادرا خائنا

When the Messenger of Allah, peace be upon him, died, Abu Bakr said: "I am the wali of the Messenger of Allah, peace be upon him."…. So both of you ('Ali and 'Abbas) thought him (i.e. Abu Bakr) to be a liar, sinful, A TRAITOR and dishonest. And Allah knows that he was really truthful, pious, rightly-guided and a follower of the truth. Abu Bakr died and I became the wali of the Messenger of Allah, peace be upon him, and the wali of Abu Bakr. So both of you thought me to be a liar, sinful, A TRAITOR and dishonest.(١)

(The Sahabah And The Ahl Al-Bayt: Hadith Al-Hawdh (Part ١ (١٧

The Qur'an informs us that we will be in three different categories on the Day of al-Qiyamah:

وكنتم أزواجا ثلاثه فأصحاب الميمنه ما أصحاب الميمنه وأصحاب المشأمه ما أصحاب المشأمه والسابقون السابقون

And you will be three kinds. So, Companions of the Right Hand, who will be Companions of the Right Hand? And Companions of the Left Hand, who will be Companions of the Left Hand? And those foremost will be foremost.(٢)

Those who will be in the "foremost" group will be the nearest people to Allah in al-Jannah(٣). All the other members of Paradise will be from the Right

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١- Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: Dar Ihya al-Turath al-'Arabi) [annotator: Muhammad Fuad 'Abd al-Baqi], vol. ٣, p. ١٣٧۶, ١٧۵٧

٢- Qur'an ۵۶:٧-١٠

٣- Qur'an ۵۶:١٠-١٢

Hand group(۱). Our concern in this research are those who will be on the Left Hand. Everyone who will enter Hellfire will be from the Companions of the Left Hand:

وأصحاب الشمال ما أصحاب الشمال فى سموم وحميم وظل من يحموم لا بارد ولا كريم

And Companions of the Left Hand, who will be Companions of the Left Hand? In fierce hot wind and boiling water, and shadow of black smoke, neither cool, nor good.(۲)

And:

والذين كفروا بآياتنا هم أصحاب المشأمه عليهم نار مؤصده

And those who disbelieved in Our Verses, they will be Companions of the Left Hand. The Fire will be shut over them.(۳)

May Allah protect us from ever being among the Companions of the Left Hand.

The question here is about the Sahabah: will any of them be from the Companions of the Left Hand? We ask this because they generally failed to accept the offspring of the Messenger, sallallahu 'alaihi wa alihi, as khalifahs and supreme guides after him.

So, what exactly will the consequence of their flouting of Hadith al-Thaqalayn and Hadith al-Khalifatayn be? Are they really going to suffer any punishment from Allah for their disobedience?

Furthermore, the Prophet had warned that his Ummah must follow his offspring after him in order to remain upon the true guidance. Well, the Sahabah did not heed his warning. So, did they derail from the Right Path?

Imam al-Bukhari (d. ۲۵۶ H) records the answer:

حدثنا أحمد بن صالح حدثنا ابن وهب قال أخبرنى يونس عن ابن شهاب عن ابن المسيب أنه كان

۱- Qur'an ۵۶:۲۷-۴۰

۲- Qur’an ۵۶:۴۱-۴۴

۳- Qur’an ۹۰:۱۹-۲۰

يحدث عن أصحاب النبى صلى الله عليه و سلم :أن النبى صلى الله عليه و سلم قال يرد على الحوض رجال من أصحابى فيحلؤون عنه فأقول يا رب أصحابى ؟ فيقول إنك لا علم لك بما أحدثوا بعدك إنهم ارتدوا على أدبارهم القهقرى

Ahmad b. Salih – Ibn Wahb – Yunus – Ibn Shihab – Ibn al-Musayyab, who used to narrate from the Sahabah of the Prophet, peace be upon him, that the Prophet, peace be upon him, said:

Some men from my Sahabah will come to my Lake-Fount and they will be driven away from it. So, I will say, "O my Lord, my Sahabah!" It will be said, "You have no knowledge of what they INNOVATED after you: they turned APOSTATES."(١)

This hadith was transmitted by the Sahabah themselves, and it reflects the true Islamic position on the matter. Many of the Sahabah became "innovators" and "apostates" after the death of the Messenger of Allah. As a result, they will be Companions of the Left Hand on the Day of al-Qiyamah, and will thereby be thrown into Hellfire.

One of the Sahabah who spread this bad news about his kind was Anas. Imam Muslim (d. ٢۶١ H) has his report:

وحدثنى محمد بن حاتم حدثنا عفان بن مسلم الصفار حدثنا وهيب قال سمعت عبدالعزيز بن صهيب يحدث قال حدثنا أنس بن مالك أن النبى صلى الله عليه و سلم قال ليردن على الحوض رجال ممن صاحبنى حتى إذا رأيتهم ورفعوا إلى اختلجوا دونى فلأقولن أى رب أصيحابى أصيحابى فليقالن لى إنك لا تدرى

١- Abu 'Abd Allah Muhammad b. Isma'il b. Ibrahim b. Mughirah al-Bukhari al-Ju'fi, al-Jami' al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ٣rd edition, ١۴٠٧ H) [annotator: Dr. Mustafa Dib al-Bagha], vol. ۵, p. ٢۴٠٧, ۶٢١۴

ما أحدثوا بعدك

Muhammad b. Hatim – ‘Affan b. Muslim al-Saffar – Wuhayb – ‘Abd al-‘Aziz b. Suhayb – :Anas b. Malik

The Prophet, peace be upon him, said, “Some persons from amongst those who kept me company will meet me at the Lake-Fount. I will see them, and they will be presented to me. Then, they will be forced away from me. I will say: ‘O my Lord, my Sahabah! My Sahabah’. It will be said to me: ‘You do not know what they INNOVATED (after you.’”(١)

We will, in the last chapter of this book, identify some of these innovators among the Sahabah, through sahih Sunni riwayat. Some of these names may severely bother .some of our brothers from the Ahl al-Sunnah

:Imam al-Bukhari has documented the hadith of Ibn ‘Abbas too, on this matter

حدثنا محمد بن يوسف حدثنا سفيان عن المغيره بن النعمان عن سعيد بن جبير عن ابن عباس رضى الله عنهما قال : قال رسول الله صلى الله عليه و سلم :تحشرون حفاه عراه غرلا ثم قرأ} كما بدأنا أول خلق نعيده وعدا علينا إنا كنا فاعلين .{فأول من يكسى إبراهيم ثم يؤخذ برجال من أصحابى ذات اليمين وذات الشمال فأقول أصحابى فيقال إنهم لم يزالوا مرتدين على أعقابهم منذ فارقتهم فأقول كما قال العبد الصالح عيسى بن مريم} وكنت عليهم شهيدا ما دمت فيهم فلما توفيتنى كنت أنت الرقيب عليهم وأنت على كل شىء شهيد .إن تعذبهم فإنهم عبادك وإن تغفر لهم فإنك أنت العزيز الحكيم {

قال محمد بن يوسف ذكر عن أبى عبد الله عن

p: ١٤٧

١- Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: Dar Ihya al-Turath al-‘Arabi) [annotator: Muhammad Fuad ‘Abd al-Baqi], vol. ۴, p. ١٨٠٠, (۴٠ (٢٣٠۴

قبیصه قال هم المرتدون الذین ارتدوا علی عهد أبی بکر فقاتلهم أبی بکر رضی الله عنه

Muhammad b. Yusuf – Sufyan – al-Mughirah b. al-Nu'man – Sa'id b. Jubayr – Ibn 'Abbas, may Allah be pleased with them both:

The Messenger of Allah, peace be upon him, said: "You will be resurrected bare-footed, naked and uncircumcised." Then he recited: {As We began the first creation, We shall repeat it: a promise We have undertaken. Truly, We shall do it} [۲۱:۱۰۴]. He continued: "The first to be dressed will be Ibrahim. Then, some of my Sahabah will be taken towards the right side AND TOWARDS THE LEFT SIDE. So, I will say: 'My Sahabah!' It will be said, 'THEY HAD BEEN APOSTATES SINCE YOU LEFT THEM.' I will then say as the Righetous Servant, 'Isa b. Maryam, said: {And I was a witness over them whilst I lived amongst them. But, when You caused me to die, You were the Watcher over them, and You are a Witness to all things. If You punish them, they are Your slaves, and if You forgive them, You, only You, are the All-Mighty, the All-Wise} [[۵:۱۱۷-۱۱۸]."

Muhammad b. Yusuf narrated from Abu 'Abd Allah that Qubaysah said: "They were those who apostatized during the time of Abu Bakr. So, Abu Bakr, may Allah be pleased with him, fought them."(۱)

Qubaysah, one of the Sunni Imams, identified the apostates among the Sahabah as only those of them who renounced Islam during the rule of Abu Bakr. Our contention is

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۱- Abu 'Abd Allah Muhammad b. Isma'il b. Ibrahim b. Mughirah al-Bukhari al-Ju'fi, al-Jami' al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ۳rd edition, ۱۴۰۷ H) [annotator: Dr. Mustafa Dib al-Bagha], vol. ۳, p. ۱۲۷۱, ۳۲۶۳

that the apostates truly included, but were far more than just the Ahl al-Riddah. More .details will be provided

:Imam Ahmad (d. ٢٤١ H) records the testimony of yet another Sahabi

حدثنا عبد الله حدثنى أبى ثنا عفان ثنا حماد بن سلمه أنا على بن زيد عن الحسن عن أبى بكره أن رسول الله صلى الله عليه و سلم قال ليردن على الحوض رجال ممن صحبنى ورآنى حتى إذا رفعوا إلى ورأيتهم اختلجوا دونى فلأقولن رب أصحابى أصحابى فيقال إنك لا تدرى ما أحدثوا بعدك

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – 'Affan – Hammad b. Salamah –' :'Ali b. Zayd – al-Hasan – Abu Bakrah

:The Messenger of Allah, peace be upon him, said

Some persons from amongst those who kept me company AND SAW ME will meet me at the Lake-Fount. They will be presented to me and I will see them. But then, they will be forced away from me. So, I will say, "O my Lord! My Sahabah! My Sahabah!" It will (be said, "You do not know what they INNOVATED after you."(١)

:Shaykh al-Arnaut comments

صحيح لغيره

(Sahih li ghayrihi(٢

:Al-Bukhari returns again with the riwayah of Abu Hurayrah

وقال أحمد بن شبيب بن سعيد الحبطى حدثنا أبى عن يونس عن ابن شهاب عن سعيد بن المسيب عن أبى هريره أنه كان يحدث :أن رسول الله صلى الله عليه و سلم قال يرد على يوم القيامه رهط من أصحابى فيجلون عن الحوض فأقول يا رب أصحابى فيقول إنك لا علم لك بما أحدثوا بعدك إنهم ارتدوا على أدبارهم القهقرى

Ahmad b. Shabib

Abu 'Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) -١

[annotator: Shu'ayb al-Arnaut], vol. ۵, p. ۴۸, ۲۰۵۱۲

Ibid -۲

b. Sa'id al-Hinti – my father – Yunus – Ibn Shihab – Sa'id b. al-Musayyab – Abu Hurayrah, that he used to say:

The Messenger of Allah, peace be upon him, said: On the Day of al-Qiyamah, a group from my Sahabah will meet me. But, they will be driven away from the Lake-Fount. So, I will say, "O my Lord! My Sahabah!" Then, He will say, "You have no knowledge of what they INNOVATED after you: they turned APOSTATES."(1)

Ahmad b. Hanbal has the testimony of yet another Sahabi:

حدثنا عبد الله حدثنی أبی ثنا سليمان بن داود ثنا عبد الرحمن بن عبد الله بن دينار عن أبی حازم عن النعمان بن أبی عياش الزرقی عن أبی سعيد الخدری ان النبی صلی الله عليه و سلم قال فأقول أصحابی أصحابی فقيل انک لا تدری ما أحدثوا بعدک قال فأقول بعدا بعدا أو قال سحقا سحقا لمن بدل بعدی

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Sulayman b. Dawud – 'Abd al-Rahman b. 'Abd Allah b. Dinar – Abu Hazim – al-Nu'man b. Abi 'Ayyash al-Zarqi – Abu Sa'id al-Khudri:

The Prophet, peace be upon him, said: "So, I will say, 'My Sahabah! My Sahabah!' It will be said, 'You do not know what they INNOVATED after you.' Then I will say, 'Woe, woe to whoever changed after me.'"(2)

Al-Arnaut says:

صحيح

Sahih(3)

Imam al-Bukhari also documents that of Ibn Mas'ud:

وحدثنی عمرو بن علی حدثنا محمد بن جعفر حدثنا شعبه عن المغيره قال سمعت أبا وائل عن عبد الله رضی الله عنه :عن النبی صلی

p: ١٥٠

١- Abu 'Abd Allah Muhammad b. Isma'il b. Ibrahim b. Mughirah al-Bukhari al-Ju'fi, al-

Jami' al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ٣rd edition, ١٤٠٧ H) [annotator: Dr. Mustafa Dib al-Bagha], vol. ٥, p. ٢٤٠٧, ٦٢١٣

٢- Abu 'Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) [annotator: Shu'ayb al-Arnaut], vol. ٣, p. ٢٨, ١١٢٣٦

٣- Ibid

الله علیه و سلم قال أنا فرطكم على الحوض ولیرفعن رجال منكم ثم لیختلجن دونی فأقول یا رب أصحابی فیقال إنك لا تدری ما أحدثوا بعدك

Amr b. 'Ali – Muhammad b. Ja'far – Shu'bah – al-Mughirah – Abu Wail – 'Abd Allah,' :may Allah be pleased with him

The Prophet, peace be upon him, said: I will be your predecessor at the Lake-Fount. Some persons from amongst you will be presented to me. Then they will be forced away from me. Therefore, I will say, "O my Lord! My Sahabah!" It will be said, "You do not know what they INNOVATED after you."(۱)

He was addressing his Sahabah, and clearly stated that the innovators would be "from amongst" them.

:Imam Ahmad documents the report of Hudhayfah as well

حدثنا عبد الله حدثنی أبی ثنا سریج بن النعمان حدثنا هشیم عن المغیره عن أبی وائل عن بن مسعود وحصین عن أبی وائل عن حذیفه قالا قال رسول الله صلى الله علیه و سلم أنا فرطكم على الحوض أنظركم لیرفع لی رجال منكم حتى إذا عرفتهم اختلجوا دونی فأقول رب أصحابی أصحابی فیقال إنك لا تدری ما أحدثوا بعدك

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Shurayh b. al-Nu'man –' Hushaym – al-Mughirah – Abu Wail – Ibn Mas'ud AND Husayn – Abu Wail – :Hudhayfah, both of them (Ibn Mas'ud and Hudhayfah) said

The Messenger of Allah, peace be upon him, said: "I will be your predecessor at the Lake-Fount, expecting you. Some persons from amongst you will be presented to me,

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۱- Abu 'Abd Allah Muhammad b. Isma'il b. Ibrahim b. Mughirah al-Bukhari al-Ju'fi, al-Jami' al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ۳rd edition, ۱۴۰۷ H) [annotator: Dr. Mustafa Dib al-Bagha], vol. ۵, p. ۲۴۰۴, ۶۲۰۵

and I will recognize them. Then, they will be forced away from me. So, I will say, 'O my Lord! My Sahabah! My Sahabah!' It will be said, 'You do not know what they INNOVATED after you.'"(١)

:Al-Arnaut comments

هذا الحديث له إسنادان: الأول إسناده صحيح والإسناد الثانى رجاله ثقات رجال الصحيح

This hadith has two chains. The first chain is sahih, and the narrators of the second chain are thiqah (trustworthy) narrators of the Sahih.(٢)

:Ahmad also records

حدثنا عبد الله حدثنى أبى ثنا عبد الصمد ثنا عبد العزيز بن مسلم حدثنا حصين عن أبى وائل عن حذيفه أن رسول الله صلى الله عليه و سلم قال ليردن على الحوض أقوام فيختلجون دونى فأقول رب أصحابى رب أصحابى فيقال لى إنك لا تدرى ما أحدثوا بعدك

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – 'Abd al-Samad – 'Abd al-'Aziz b. Muslim – Husayn – Abu Wail – Hudhayfah:

The Messenger of Allah, peace be upon him, said, "Groups of people will meet me at the Lake-Fount. But, they will be forced away from me. So, I will say, 'O my Lord, my Sahabah! O my Lord, my Sahabah!' It will be said to me, 'You do not know what they INNOVATED after you.'"(٣)

:Al-Arnaut comments

حديث صحيح

A sahih hadith(٤)

:Imam al-Haythami (d. ٨٠٧ H) copies the hadith of another prominent Sahabi

وعن أبى مسعود عن النبى صلى الله عليه و سلم قال : " ليرفعن لى رجال من أصحابى حتى إذا رأيتهم اختلجوا دونى فأقول : أصحابى فيقال : إنك لا تدرى ما أحدثوا بعدك "

Narrated Abu

۱- Abu ‘Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) [annotator: Shu’ayb al-Arnaut], vol. ۵, p. ۳۹۳, ۲۳۳۸۵

۲- Ibid

۳- Ibid, vol. ۵, p. ۳۸۸, ۲۳۳۳۸

۴- Ibid

:Mas'ud, from the Prophet, peace be upon him

Some persons from my Sahabah will be presented to me. When I see them, they will be forced away from me. So, I will say, "My Sahabah!" Then it will be said, "You do not (know what they INNOVATED after you."(١)

:Al-Haythami says

رواه الطبرانی ورجاله رجال الصحیح

(Al-Tabarani recorded it and its narrators are narrators of the Sahih.(٢)

:Imam Ahmad has not relented yet

حدثنا عبد الله حدثنی أبی ثنا قتیبه بن سعید ثنا یعقوب بن عبد الرحمن عن أبی حازم قال سمعت سهلا یقول سمعت النبی صلی الله علیه و سلم یقول أنا فرطکم علی الحوض من ورد شرب ومن شرب لم یظمأ بعده أبدا ولیردن علی أقوام أعرفهم ویعرفوننی ثم یحال بینی وبینهم قال أبو حازم فسمعنی النعمان بن أبی عیاش وأنا أحدثهم هذا الحدیث فقال هکذا سمعت سهلا یقول قال فقلت نعم قال وأنا أشهد علی أبی سعید الخدری لسمعت یزید فیقول أنهم منی فیقال إنک لا تدری ما عملوا بعدک فأقول سحقا سحقا لمن بدل بعدی

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Qutaybah b. Sa'id – Ya'qub b.' :'Abd al-Rahman – Abu Hazim – Sahl

I heard the Prophet, peace be upon him, saying: "I will be your predecessor at the Lake-Fount, and whoever will pass by there, he will drink from it and whoever will drink from it, he will never again be thirsty. Groups of people will meet me. I will recognize them and they will recognize me.Then, a barrier will be placed between me ".and them

Abu Hazim

Nur al-Din 'Ali b. Abi Bakr al-Haythami, Majma' al-Zawaid (Beirut: Dar al-Fikr; ١٤١٢ -١ H), vol. ١٠, pp. ٦٦٢-٦٦٣, ١٨٤٧١

Ibid -٢

said: al-Nu’man b. Abi ‘Ayyash heard me while I was narrating this hadith to them and said. “Did you hear this from Sahl?” I said, “Yes.” He said, “I bear witness that I heard Abu Sa’id al-Khudri adding (as part of the hadith): “I will say: ‘They are from me’. It will be said, ‘You do not know what they did after you.’ I will say, ‘Woe to those who changed after me.’”(١)

:Al-Arnaut declares

إسناده صحيح على شرط الشيخين

Its chain is sahih upon the standard of the two Shaykhs.(٢)

:Imam Muslim returns again

وحدثنا ابن أبى عمر حدثنا يحيى بن سليم عن ابن خثيم عن عبدالله بن عبيدالله بن أبى مليكه أنه سمع عائشه تقول سمعت رسول الله صلى الله عليه و سلم يقول وهو بين ظهرانى أصحابه إنى على الحوض أنتظر من يرد على منكم والله ليقتطعن دونى رجال فلأقولن أى رب منى ومن أمتى فيقول إنك لا تدرى ما عملوا بعدك ما زالوا يرجعون على أعقابهم

Ibn Abi ‘Umar – Yahya b. Salim – Ibn Khaytham – ‘Abd Allah b. ‘Ubayd Allah b. Abi Mulaykah – ‘Aishah:

I heard the Messenger of Allah, peace be upon him, saying while he was in front of his Sahabah: “I will be at the Lake-Fount, expecting whosoever from amongst you will meet me. By Allah, some persons will be cut away from me, and I will, as a result say ‘O my Lord! From me, and from my Ummah.’ He will say, ‘You do not know what they did after you. They did not cease to

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١- Abu ‘Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) [annotator: Shu’ayb al-Arnaut], vol. ٥, p. ٣٣٣, ٢٢٨٧٣

٢- Ibid

(turn back upon their heels.’”(١)

:And al-Bukhari caps it with the report of her sister

حدثنا سعيد بن أبى مريم عن نافع بن عمر قال حدثنى ابن أبى مليكه عن أسماء بنت أبى بكر رضى الله عنهما قالت :قال النبى صلى الله عليه و سلم إنى على الحوضحتى أنظر من يرد على منكم وسيؤخذ ناسدونى فأقول يا رب منى ومن أمتى فيقال هل شعرت ما عملوا بعدك والله ما برحوا يرجعون على أعقابهم .

فكان ابن أبى مليكه يقول اللهم إنا نعوذ بك أن نرجع على أعقابنا أو نفتن عن ديننا

Sa’id b. Abi Maryam – Nafi’ b. ‘Umar – Ibn Abi Mulaykah - Asma b. Abi Bakr, may Allah :be pleased with them both

The Prophet, peace be upon him, said: “I will be at the Lake-Fount expecting whoever will meet me from amongst you. Some people will be taken away from me. So, I will say, “They are from me, and from my Ummah.” It will be said, “Do you know what they ”.did after you? By Allah! They did not cease to turn back upon their heels

As a result (of this hadith) Ibn Abi Mulaykah used to say: “O Allah, we seeks refuge (with You from turning back on our heels or facing trials in our religion”.(٢)

:With this, the ahadith have been narrated by, at least, the following Sahabah

١. Anas b. Malik

٢. Ibn ‘Abbas

٣. Abu Bakrah

۴. Abu Hurayrah

۵. Abu Sa’id al-Khudri

۶. Abd Allah b. Mas’ud‘

٧. Hudhayfah

٨. Abu Mas’ud

Sahl .۹

Umm al-Muminin 'Aishah .۱۰

Asma b. Abi Bakr .۱۱

So, the tawattur of this matter

p: ۱۵۵

Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: -۱ Dar Ihya al-Turath al-'Arabi) [annotator: Muhammad Fuad 'Abd al-Baqi], vol. ۴, p. ۱۷۹۴, (۲۲۹۴ (۲۸

Abu 'Abd Allah Muhammad b. Isma'il b. Ibrahim b. Mughirah al-Bukhari al-Ju'fi, al- -۲ Jami' al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ۳rd edition, ۱۴۰۷ H) [annotator: Dr. Mustafa Dib al-Bagha], vol. ۵, p. ۲۴۰۹, ۶۲۲۰

.is beyond question

(The Sahabah And The Ahl Al-Bayt: Hadith Al-Hawdh (Part ٢ (١٨

As expected, our ‘ulama from the Ahl al-Sunnah have offered various explanations for Hadith al-Hawdh, some of them deliberately aimed at saving certain famous :Sahabah. Al-Hafiz (d. ٨٥٢ H), for instance, states

وقال الخطابى لم يرتد من الصحابه أحد وانما ارتد قوم من جفاه الاعراب ممن لا نصره له فى الدين وذلك لا يوجب قدحا فى الصحابه المشهورين ويدل قوله أصيحابى بالتصغير على قله عددهم

Al-Khattabi said: “None of the Sahabah ever apostatized. It was only a group from the Bedouin Arabs, among those who had no help in the religion. Therefore, this does not constitute a blemish on the well-known Sahabah; and his statement usayhabi (“my (Sahabah”) with tasghir points to their small number.(١

:Imam al-Mubarakfuri (d. ١٢٨٢ H) also submits

قال القاضى يريد بهم من ارتد من الأعراب الذين أسلموا فى أيامه كأصحاب مسيلمه والأسود وأضرابهم

Al-Qadhi said: “He intended by them those who apostatized among the Bedouin Arabs who had accepted Islam during his lifetime, like the companions of Musaylamah and (al-Aswad and their likes.”(٢

:He further adds concerning the ahadith

قال النووى هذا مما أختلف العلماء فى المراد على أقوال

أحدها أن المراد به المنافقون والمرتدون ....

والثانى أن المراد من كان فى زمن النبى صلى الله عليه وسلم ثم ارتد بعده ....

والثالث أن المراد أصحاب المعاصى الكبائر الذين ماتوا على التوحيد وأصحاب البدع

الذين لم يخرجوا ببدعتهم عن الاسلام

Al-Nawawi said: “This is part of what the scholars dispute about its meaning,

:submitting various opinions

....One of them is that those intended were the hypocrites and apostates

The second opinion is that those intended

p: ۱۵۶

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۱ - Shihab al-Din Ibn Hajar al-'Asqalani, Fath al-Bari Sharh Sahih al-Bukhari (Beirut: Dar al-Ma'rifah li al-Taba'ah wa al-Nashr; ۲nd edition), vol. ۱۱, p. ۳۳۳

۲- Abu al-'Ala Muhammad b. 'Abd al-Rahman b. 'Abd al-Rahim al-Mubarakfuri, Tuhfat al-Ahwazi bi Sharh Jami' al-Tirmidhi (Beirut: Dar al-Kutub al-'Ilmiyyah; ۱st edition, ۱۴۱۰ H), vol. ۹, p. ۶

were those who lived during the lifetime of the Prophet, peace be upon him, and then apostatized after him....

The third opinion is that those intended are the major sinners who die upon al-tawhid (i.e. as true Muslims) and the heretics whose heresy does not take them out of Islam."(١)

Therefore, the various Sunni explanations of the ahadith can be summarized in this manner:

The "Sahabah" mentioned in the reports were the Bedouin Arabs who renounced Islam during the rule of Abu Bakr. None of the Muhajirun, Ansar or other major Sahabah were involved or included.

Or, rather, those "Sahabah" were the hypocrites and apostates during the lifetime of the Prophet (and perhaps beyond).

Or, those "Sahabah" are actually the "major sinners" and minor heretics of all times.

The affected "Sahabah" were "few" because the Messenger, sallallahu 'alaihi wa alihi, in some ahadith, called them usayhabi with tasghir.

However, looking at the actual ahadith, one must conclude that none of the Sunni interpretations is accurate. For instance, the reports identify the Sahabah meant as those "who kept me company and saw me" and "I will recognize them and they will recognize me". This rules out the claim that the "Sahabah" in the riwayat are all major sinners and minor heretics.

None of such people in our times, for example, ever saw the Prophet or kept him company! Yet, those descriptions do not match the Bedouin Arabs either. They were nomadic people, who wandered in the desert, round about the city of al-Madinah. Some of them might have

Ibid, vol. ٧, p. ٩٣ -١

seen the Messenger of Allah. But, they certainly were not keeping him company in the city and elsewhere. In fact, the Qur'an distinguishes between them and the people of :Madinah

وممن حولكم من الأعراب منافقون ومن أهل المدينه

And among the Bedouin Arabs round about you, some are hypocrites, and so are (some among the people of al-Madinah.(١

:And

ما كان لأهل المدينه ومن حولهم من الأعراب أن يتخلفوا عن رسول الله ولا يرغبوا بأنفسهم عن نفسه

It was not becoming of the people of al-Madinah and the Bedouin Arabs round about them to remain behind the Messenger of Allah and to prefer their own lives to his (life.(٢

Therefore, the Bedouin Arabs lived outside al-Madinah. So, they were unable to keep company of the Prophet. To do that, they must first settle in the city, which they never did. Moreover, it was impossible for the Messenger to have personally known many of them. They lived far away from him. It was even possible that he never, for once, set .his eyes on a lot of them

Yet, the ahadith are clear that he will recognize the affected Sahabah in the !Hereafter

The bottom-line is that the Sahabah who will be driven into Hellfire for their "innovations" were those who lived with the Rasul in al-Madinah, kept him company, .and were known personally to him

:Part of what supports our position are these words of Umm al-Muminin 'Aishah

سمعت رسول الله صلى الله عليه و سلم يقول وهو بين ظهرانى أصحابه إنى على الحوض أنتظر من يرد على

١- Qur’an ٩:١٠١

٢- Qur’an ٩:١٢٠

منكم

I heard the Messenger of Allah, peace be upon him, saying while he was in front of his Sahabah: “I will be at the Lake-Fount, expecting whosoever from amongst you will ”.meet me

He was addressing his Sahabah. By default, this took place in al-Madinah, as there is nothing to suggest otherwise. Then, he declared that those who will be driven away from the Lake-Fount were from amongst those same Sahabah “in front of” him. Moreover, al-Bukhari (d. ۲۵۶ H) documents for us the unmistakable interpretation of a :senior Sahabi

حدثنى أحمد بن إشكاب حدثنا محمد بن فضيل عن العلاء بن المسيب عن أبيه قال: لقيت البراء بن عازب رضى الله عنهما فقلت طوبى لك صحبت النبى صلى الله عليه و سلم وبايعته تحت الشجره فقال يا ابن أخى إنك لا تدرى ما أحدثنا بعده

Ahmad b. Ishkab – Muhammad b. Fudhayl – al-‘Ala b. al-Musayyab – his father (al-:(Musayyab

I met al-Bara b. ‘Azib, may Allah be pleased with them both, and I said, “Congratulations to you! You kept company of the Prophet, peace be upon him, and gave him ba’yah under the Tree”. As a result of this, he replied, “O son of my brother, (you do not know what WE HAVE INNOVATED after him.”(۱)

This is important. It confirms that those Sahabah who kept company of the Messenger of Allah and gave him ba’yah under the Tree became innovators after him. The language of al-Bara was general. This shows that the innovations were very widespread among this category of Sahabah; and they

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۱- Abu ‘Abd Allah Muhammad b. Isma’il b. Ibrahim b. Mughirah al-Bukhari al-Ju’fi, al-Jami’ al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ۳rd edition, ۱۴۰۷ H) [annotator: Dr. Mustafa Dib al-Bagha], vol. ۴, p. ۱۵۲۹, ۳۹۳۷

were primarily Muhajirun and Ansar! This however does not rule out the fact that .some of them also never deviated from the Qur'an and Sunnah

So, the argument that the "Sahabah" in the Hadith al-Hawdh refers to the Bedouin Arabs or to anyone in the post-Sahabah era simply cannot hold. The innovators were from the inhabitants of al-Madinah and so were able to keep company of the Prophet, and many of them also gave him ba'yah under the Tree of al-Hudaybiyyah. They were people who saw him, and were amongst the very Sahabah he was addressing with the ahadith during his lifetime. A key point in the reports is highlighted in this :riwayah of Abu Sa'id al-Khudri

ان النبى صلى الله عليه و سلم قال فأقول أصحابى أصحابى فقيل انك لا تدرى ما أحدثوا بعدك قال فأقول بعدا بعدا أو قال سحقا سحقا لمن بدل بعدى

The Prophet, peace be upon him, said: "So, I will say, 'My Sahabah! My Sahabah!' It will be said, 'You do not know what they INNOVATED after you.' Then I will say, 'Woe, (woe to WHOEVER CHANGED after me.'"(١)

These Sahabah were upon the upright religion throughout the lifetime of the Messenger, but only "changed" after his death. This indicates that they could not have been the hypocrites – who were never upon al-Haqq, to begin with(٢). This theme prevails throughout the riwayat; and emphasis is laid upon the fact that these .Sahabah will be in Hellfire solely for what they innovated after the Prophet

Their innovations constituted

Abu 'Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) -١ [annotator: Shu'ayb al-Arnaut], vol. ٣, p. ٢٨, ١١٢٣۶

See Qur'an ۴:١۴٢, ٩:۶٧-۶٨, and ۴٨:۶ -٢

apostasy from Islam, as well. Certainly, some bid'ahs are of such seriousness. In order to apostatize, one must first be upon the true religion. The fact that these Sahabah became apostates through their bid'ahs after the Messenger shows clearly that they were within Islam before then. This obviously was not the condition of the .hypocrites

Al-Khattabi attempts to downplay the significance of these revelations about the :Sahabah

ويدل قوله أصيحابى بالتصغير على قله عددهم

his statement usayhabi ("my Sahabah") with tasghir points to their small number

To him, these heretical "Sahabah" – whom he incorrectly identifies as Bedouin Arabs – were only few in number. His proof is that the Messenger, in some ahadith, called them usayhabi, which is truly a reference to a small number of Sahabah. What al-Khattabi fails to mention, however, is that the Prophet has also called them ashabi the plural of qawm. Both ashabi ,(أقوام) in most of the ahadith, as well as aqwam (أصحابی) are terms that can refer to very large numbers of people. In (أقوام) and aqwam (أصحابی) (fact, aqwam itself could mean entire "nations" or "races". (۱)

The most logical explanation for these different terminologies is that the apostate Sahabah will be coming to the Messenger of the Lord in groups of various sizes – (أقوام) some very small, some very big. This equally justifies why the word aqwam groups] has been used in some riwayat. As for the small groups, the Prophet will call] them usayhabi; and he will identify the large groups as ashabi. Imam

p: ۱۶۱

Hans Wehr, A Dictionary of Modern Written Arabic, ed. J. Milton Cowan (Ithaca, -۱ New York: Spoken Languages Services; ۳rd edition, ۱۹۷۶ CE), p. ۸۰۰; see also Dr. Rohi Baalbaki, al-Mawrid: A Modern Arabic-English Dictionary (Beirut: Dar al-'Ilm li al-Malayin; ۷th edition, ۱۹۹۵ CE), p. ۸۷۷

al-Bukhari documents a report of Abu Hurayrah, which gives additional strength to :our submissions

حدثنى إبراهيم بن المنذر الحزامى حدثنا محمد بن فليح حدثنا أبى قال حدثنى هلال عن عطاء بن يسار عن أبى هريره : عن النبى صلى الله عليه و سلم قال بينا أنا نائم إذا زمره حتى إذا عرفتهم خرج رجل من بينى وبينهم فقال هلم فقلت أين؟ قال إلى النار والله قلت وما شأنهم؟ قال إنهم ارتدوا بعدك على أدبارهم القهقرى .ثم إذا زمره حتى إذا عرفتهم خرج رجل من بينى وينهم فقال هلم قلت أين؟ قال إلى النار والله قلت ما شأنهم؟ قال إنهم ارتدوا بعدك على أدبارهم القهقرى فلا أراه يخلصمنهم إلا مثل همل النعم

Ibrahim b. al-Mundhir al-Huzami – Muhammad b. Fulayh – my father – Hilal – 'Ata b. :Yasar – Abu Hurayrah

In my dream, a group of persons (zumrah) came. Once I recognized them, a man came between me and them, saying (to them), "Let's go". I said, "To where?" He replied, "To Hellfire, I swear by Allah!" I asked, "What is their offence?" He said, "They "!apostatized after you

Then, another group came, and when I recognized them, a man came between me and them, saying (to them), "Let's go". I said, "To where?" He replied, "To Hellfire, I swear by Allah!" I asked, "What is their offence?" He said, "They apostatized after ".you

(I do not see any of them escaping except very few.(١)

:Commenting on the word used in the hadith, Dr. al-Bagha writes

)زمره (جماعه

(Zumrah) means a jama'ah.(٢)

Meanwhile, a jama'ah can refer to

١- Abu 'Abd Allah Muhammad b. Isma'il b. Ibrahim b. Mughirah al-Bukhari al-Ju'fi, al-Jami' al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; ٣rd edition, ١۴٠٧ H) [annotator: Dr.

Mustafa Dib al-Bagha], vol. ۵, p. ۲۴۰۷, ۶۲۱۵

Ibid -۲

any group of two people or more. In fact, a group of millions is still only a jama'ah! For instance, the entire worldwide Sunni population of more than one billion people are a single jama'ah. This hadith mentions two such groups. However, the use of aqwam (أقوام) elsewhere confirms that they were more than two. The above report has only cut short the long story. In any case, the terms adopted by the Messenger of Allah suggest that the overall numbers of apostate Sahabah were great. This seems to be the message of this part of the hadith too:

فلا أراه يخلصمنهم إلا مثل همل النعم

I do not see any of them escaping except very few.

Was the Prophet saying "I did not see any of the apostates escaping except a few"? Of course, he never could have said or meant that. Apostates never escape Hellfire in the Hereafter. They enter it inescapably and burn therein eternally(1). The most obvious meaning of the phrase is that only very few from each group (zumrah, qawm) will be free.

Most of each group of Sahabah – whom he knew personally – that will come to the Lake-Fount will be thrown into Hellfire for blasphemous heresies; and only a tiny number of each set will be acquitted. This, of course, confirms absolutely that the overwhelming majority of the Sahabah became first-grade innovators after the death of the Messenger.

(19) The Sahabah And The Ahl Al-Bayt: Hadith Al-Hawdh (Part 3)

Perhaps, it is time to see the faces of some of these heretics. We know

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1- See Qur'an ۲:۳۹, ۴:۱۶۸-۱۶۹ and ۶۴:۱۰

already from al-Bara that the Sahabah who gave ba'yah to the Prophet, sallallahu 'alaihi wa alihi, under the Tree of al-Hudaybiyyah were among them. These, of course, were the most senior Sahabah – from the Muhajirun, the Ansar and some :others. Writing about these people, Shaykh Ibn Taymiyyah (d. ۷۲۸ H) says

ثم إن المسلمين بايعوه و دخلوا فی طاعته و الذين بايعوه هم الذين بايعوا رسول الله صلى الله عليه و سلم تحت الشجره و هم السابقون الأولون من المهاجرين و الأنصار و الذين اتبعوهم بإحسان رضى الله عنهم و رضوا عنه و هم أهل الإيمان و الهجره و الجهاد و لم يتخلف عن بيعته إلا سعد بن عباده

Besides, the Muslims gave ba'yah to him (i.e. Abu Bakr) and obeyed him. Those who gave ba'yah to him were those same who gave ba'yah to the Messenger of Allah, peace be upon him, under the Tree, and they were the foremost Muhajirun and Ansar and those who followed them in good deeds. Allah was pleased with them and they were pleased with Him; and they were people of iman, Hijrah and jihad, and none (refused to give him (i.e. Abu Bakr) bay'ah except Sa'd b. 'Ubadah.(۱)

Obviously, Allah was pleased with them generally during the lifetime of the Prophet, because they had iman and were righteous(۲). However, they "changed" after him, and "innovated" in the religion. These later actions removed the Pleasure of Allah from them, and cancelled His Promises to them – which were hinged upon their continued iman and righteousness

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۱- Abu al-'Abbas Ahmad b. 'Abd al-Halim b. Taymiyyah al-Harrani, Minhaj al-Sunnah al-Nabawiyyah (Muasassat Qurtubah; ۱st edition, ۱۴۰۶ H) [annotator: Dr. Muhammad Rashad Salim], vol. ۷, p. ۴۵۰

۲- There were a few exceptions though, such as those of them who accused the Rasul of mental illness on the tragic Thursday. But, the vast majority of them remained upon .the truth until after the death of the Prophet

.(anyway(١

Meanwhile, we have Sunni reports which also identify some of these Sahabah by :name with various other bid'ahs. Imam Muslim (d. ٢۶١ H) records one of them

وحدثنا محمد بن المثنى وابن بشار قال ابن المثنى حدثنا محمد بن جعفر حدثنا شعبه عن الحكم عن عماره بن عمير عن إبراهيم بن أبى موسى عن أبى موسى أنه كان يفتى بالمتعه فقال له رجل رويدك ببعض فتياك فإنك لا تدرى ما أحدث أمير المؤمنين فى النسك بعد حتى لقيه بعد فسأله فقال عمر قد علمت أن النبى صلى الله عليه و سلم قد فعله وأصحابه ولكن كرهت أن يظلوا معرسين بهن فى الأراك ثم يروحون فى الحج تقطر رؤسهم

Muhammad b. al-Muthanna and Ibn Bashar – Muhammad b. Ja'far – Shu'bah – al-:Hakam – 'Amarah b. 'Umayr – Ibrahim b. Abi Musa – Abu Musa

I used to give fatwas in favour of Hajj al-Tamattu'. So, a person said to me, "Exercise restraint in delivering some of your fatwas, for you do not know what the Commander of the Believers has INNOVATED in the Hajj rites during your absence." I met him subsequently and asked him and he replied, "I know that the Messenger of Allah, peace be upon him, and his Sahabah performed it. But, I hate that the married persons should have intercourse with their wives under the shade of trees, and then (set out for Hajj with water trickling from their heads."(٢

:Imam Ahmad (d. ٢۴١ H) documents a fuller version

حدثنا عبد الله حدثنى أبى ثنا عبد الرزاق أنا الثورى عن قيس

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١ - In the Qur'an, Allah has made His Pleasure and all His promises of Paradise conditional upon the steadfastness (istiqamah) of the believer upon the Right Guidance. The moment he slides back, everything he had previously earned goes up in smoke. See Qur'an ۴١:٣٠-٣٢ and ۴۶:١٣-١۴. Even Prophet Muhammad too was ordered to be steadfast in his Islam. See Qur'an ١١:١١٢. In recognition of this fact, Allah commanded him to tell his Ummah that he (Muhammad) too would enter Hellfire if he slid back. See Qur'an ٢:١٢٠, ١٠:١۵ and ۶٩:۴۴-۴٧. So, the fact that Allah was once pleased

with a Sahabi, or that he had promised him Paradise during the lifetime of His Messenger, is not sufficient. It has to be shown that the Sahabi did not later slide back .from the Right Guidance by innovating bid'ahs or committing grave atrocities

٢- Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: Dar Ihya al-Turath al-'Arabi) [annotator: Muhammad Fuad 'Abd al-Baqi], vol. ٢, p. ٨٩۶, (١٥٧ (١٢٢٢

بن مسلم عن طارق بن شهاب عن أبی موسی الأشعری قال ...ما زلت أفتی الناس بالذی أمرنی رسول الله صلی الله علیه و سلم حتی توفی ثم زمن أبی بکر رضی الله تعالی عنه ثم زمن عمر رضی الله تعالی عنه فبینا أنا قائم عند الحجر الأسود أو المقام أفتی الناس بالذی أمرنی به رسول الله صلی الله علیه و سلم إذ أتانی رجل فسارنی فقال لا تعجل بفتیاک فان أمیر المؤمنین قد أحدث فی المناسک شیئا فقلت أیها الناس من کنا أفتیناه فی المناسک شیئا فلیتئد فإن أمیر المؤمنین قادم فبه فأتموا قال فقدم عمر رضی الله تعالی عنه فقلت یا أمیر المؤمنین هل أحدثت فی المناسک شیئا قال نعم إن نأخذ بکتاب الله عز و جل فإنه یأمر بالتمام وإن نأخذ بسنه نبینا صلی الله علیه و سلم فإنه لم یحلل حتی نحر الهدی

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – 'Abd al-Razzaq – al-Thawri –' :Qays b. Muslim – Tariq b. Shihab – Abu Musa al-Ash'ari

I continued to give fatwas to the people with what the Messenger of Allah, peace be ... upon him, commanded me (i.e. Hajj al-Tamattu') till he died, then during the time of Abu Bakr, may Allah the Most High be pleased with him, then during the time of 'Umar, may Allah the Most High be pleased with him. Then, while I was standing near the Black Stone or the Maqam, I gave fatwa to the people with that which the Messenger of Allah, peace be upon him, commanded

me. At that point, a man came to me and whispered to me, saying "Exercise constraint with your fatwas, for the Commander of the Believers had INNOVATED something in the Hajj rites." So, I said, "O people, whomever we gave any fatwa concerning the Hajj rites, let him wait, for the Commander of the Believers is about to come to you, ".and you should follow him

Umar, may Allah the Most High be pleased with him, then came and I said, "O' Commander of the Believers! Did you INNOVATE something in the Hajj rites?" He replied, "Yes. If we follow the Book of Allah the Almighty, it commands to do al-tamam (i.e. Hajj al-Tamattu'); and if we follow the Sunnah of our Prophet, peace be upon him, (he, peace be upon him, did not put off ihram till he had sacrificed the animal."(١

:Al-Arnaut says

إسناده صحيح على شرط الشيخين

(Its chain is sahih upon the standard of the two Shaykhs.(٢

But, what exactly was this self-confessed "innovation" of 'Umar in the Hajj rites? :Imam al-Nasai (d. ٣٠٣ H) records the answer

أخبرنا محمد بن على بن الحسن بن شقيق قال أنبأنا أبى قال أنبأنا أبو حمزه عن مطرف عن سلمه بن كهيل عن طاوس عن بن عباس قال سمعت عمر يقول والله إنى لأنهاكم عن المتعه وإنها لفى كتاب الله ولقد فعلها رسول الله صلى الله عليه و سلم يعنى العمره فى الحج

Muhammad b. 'Ali b. al-Hasan b. Shaqiq – my father – Abu Hamzah – Mutarrif – Salamah b. Kuhayl – Tawus – Ibn

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١- Abu 'Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) [annotator: Shu'ayb al-Arnaut], vol. ۴, p. ٣٩٣, ١٩٥٢٣

٢- Ibid

:Abbas'

I heard 'Umar saying, "I swear by Allah, I forbid you from Hajj al-Tamattu' while it certainly is in the Book of Allah and the Messenger of Allah, peace be upon him, (practised it." He meant the performance of 'Umrah during Hajj.(١)

:Allamah al-Albani says'

صحيح الإسناد

(It has a sahih chain(٢)

Interesting, isn't it? Allah commands Hajj al-Tamattu' in His Book, and His Messenger performed it and also "commanded" his Sahabah with it. But, 'Umar arrogated to himself the authority to countermand the Order of his Lord, and to proscribe the Sunnah of his Prophet! Surprisingly, he personally admitted that his action was an innovation in the Hajj rites. Yet, he pressed ahead with it. Even more unbelievable was the instruction of Abu Musa to his followers to abandon the Qur'an and Sunnah in !?favour of 'Umar's bid'ah

This incident reveals how audacious the senior Sahabah were in trampling upon the Laws of Allah as they wished. They easily abandoned the Qur'an and Sunnah, just to satisfy their rulers. People like 'Umar too saw nothing bad in supplanting the Laws of Allah with his own "innovations"; and he did not bat an eye-lid doing so. In any case, our main interest is to establish that 'Umar was an innovator; and, all praise be to (Allah, he too personally confirmed that explicitly.(٣)

Another senior Sahabi whose bid'ah became apparent was 'Uthman b. 'Affan, the third Sunni khalifah. After the death of 'Umar, he carried on the former's bid'ah, as :Imam Muslim documents

حدثنا محمد بن المثنى وابن

۱- Abu ‘Abd al-Rahman Ahmad b. Shu’ayb al-Nasai, al-Mujtaba min al-Sunan (Halab: Maktab al-Matbu’at al-Islamiyyah; ۲nd edition, ۱۴۰۶ H) [annotator: Muhammad Nasir al-Din al-Albani], vol. ۵, p. ۱۵۳, ۲۷۳۶

۲- Ibid

۳- The case of ‘Umar seems to be even more serious than that of the Sahabah who will be charged with apostasy at the Lake-Fount. From the look of it, he will be in a worse category than them. At least, those Sahabah were upon the Qur’an and Sunnah, and upon the correct iman and tawhid, throughout the lifetime of the Messenger. They only apostatized through their bid’ahs after his death. By contrast, there is evidence which casts serious doubts on the iman of ‘Umar b. al-Khattab during the time of the Prophet. For instance, he was the leader of the group of Sahabah who accused the Messenger of Allah of “raving madness”. No true believer would ever do that. Anyway, our Sunni brothers insist that he was a perfect believer while the Prophet lived. Even then, they cannot deny the fact that he turned an “innovator” after the death of the Rasul.

بشار قال ابن المثنى حـدثنا محمـد بن جعفر حـدثنا شـعبه عن قتاده قال قال عبـدالله ابن شـقيق كان عثمان ينهى عن المتعه وكان على يأمر بها فقال عثمان لعلى كلمه ثم قال على لقد علمت أنا قد تمتعنا مع رسول الله صـلى الله عليه و سلم فقال أجل ولكنا كنا خائفين

Muhammad b. al-Muthanna and Ibn Bashar – Muhammad b. Ja'far – Shu'bah – :Qatadah – 'Abd Allah b. Shaqiq

Uthman used to forbid Hajj al-Tamattu' while 'Ali used to command people to' perform it. So, as a result, 'Uthman said something to 'Ali. Then, 'Ali said, "You know that we performed Hajj al-Tamattu' with the Messenger of Allah, peace be upon him." (He ('Uthman) replied, "That's right. But, we were in fear then."(١)

What fear exactly was 'Uthman talking about? There was none when the Prophet and his Sahabah performed Hajj al-Tamattu'. Even 'Umar, the original founder of this bid'ah, did not attempt to bring up such a ridiculous revision of history. Besides, 'Umar himself named it an innovation. So, 'Uthman had no real defence whatsoever. Imam :Ahmad also records

حدثنا عبد الله حدثنى أبى ثنا محمد بن جعفر ثنا شـعبه عن الحكم عن على بن الحسين عن مروان بن الحكم انه قال شهدت عليا وعثمان رضى الله عنهما بين مكه والمدينه وعثمان ينهى عن المتعه وان يجمع بينهما فلما رأى ذلك على رضى الله عنه أهل بهما فقال لبيك بعمره وحج معا فقال عثمان رضى الله عنه ترانى أنهى الناس عنه وأنت تفعله قال لم أكن أدع سنه رسول الله صلى الله

١- Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: Dar Ihya al-Turath al-'Arabi) [annotator: Muhammad Fuad 'Abd al-Baqi], vol. ٢, p. ٨٩٦, (١٥٨ (١٢٢٣

عليه و سلم لقول أحد من الناس

Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Muhammad b. Ja'far – Shu'bah' :– al-Hakam – 'Ali b. al-Husayn – Marwan b. al-Hakam

I witnessed 'Ali and 'Uthman, may Allah be pleased with them both, between Makkah and Madinah. 'Uthman was forbidding (people) from Hajj al-Tamattu', and from joining them both (Hajj and 'Umrah) together (during the Hajj season). When 'Ali, may Allah be pleased with him, said that, he took the ihram for both of them (i.e. Hajj and 'Umrah), and said, "Labaik bi 'Umrah wa Hajj". So, 'Uthman, may Allah be pleased with him, said, "You saw me forbidding the people from it, and yet you are performing it." He ('Ali) replied, "I will never abandon the Sunnah of the Messenger of Allah, peace be (upon him, on the word of anyone from mankind."(١)

As-salamu 'alaika ya Amir al-Muminin 'Ali b. Abi Talib! Unlike Abu Musa who abandoned the Sunnah for the "innovation" of 'Umar, Imam 'Ali would rather die than .commit such an abomination

Meanwhile, apart from continuing the bid'ah of 'Umar, 'Uthman proceed to found his :own too. Imam Abu Dawud (d. ٢٧٥ H) documents his feat

حـدثنا محمـد بن سـلمه المرادى ثنـا ابن وهب عن يونس عن ابن شـهاب قال أخبرنى السائب بن يزيـد أن الأذان كان أوله حين يجلس الإمـام على المنبر يوم الجمعه فى عهـد النبى صـلى الله عليه و سـلم وأبى بكر وعمر [رضـى الله عنهمـا] فلمـا كـان خلافـه عثمان وكثر الناس أمر عثمان يوم الجمعه بالأذان

Abu 'Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) -١ [annotator: Shu'ayb al-Arnaut], vol. ١, p. ١٣٥, ١١٣٩

الثالث فأذن به على الزوراء (الزوراء موضع بسوق المدينه) فثبت الأمر على ذلک

:Muhammad b. Salamah al-Muradi – Ibn Wahb – Yunus – Ibn Shihab – al-Saib b. Yazid

The adhan used to be made for the first time when the Imam sat on the pulpit on Friday during the lifetimes of the Prophet, peace be upon him, Abu Bakr and 'Umar [may Allah be pleased with them both]. But, during the khilafah of 'Uthman, when the population grew, 'Uthman ordered a THIRD adhan. So, the adhan was made at al-Zawra (al-Zawra was a plat near the market of al-Madinah), and the practice became (established.(۱

:Al-Albani says

صحیح

(Sahih(۲

In other words, the first adhan used to be made once the Messenger was seated on the pulpit during his lifetime. Later, there was a second one – actually the iqamah, :which was also the final. Imam al-Mubarakfuri (d. ۱۲۸۲ H) clarifies further

والمعنی کـان الأذان فی العهـد النبوی وعهـد أبی بکر وعمر أذانین أحـدهما حین خروج الإمام وجلوسه علی المنبر والثانی حین إقامه الصلاه فکان فی عهدهم الأذانان فقط ولم یکن الأذان الثالث والمراد بالأذانین الأذان الحقیقی والإقامه

The meaning of the statement "the adhan during the time of the Prophet, and the time of Abu Bakr and 'Umar, used to be two adhans": one of them was when the Imam came out (into the mosque) and sat down on the pulpit, and the second was during the iqamah of the Salat. During their times, the adhans were only two, and there was no third one; and what

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Abu Dawud Sulayman b. al-Ash'ath al-Sijistani al-Azdi, Sunan (Dar al-Fikr) - ۱ [annotator: Muhammad Nasir al-Din al-Albani], vol. ۱, p. ۳۵۲, ۱۰۸۷

Ibid -۲

(was intended by the two adhans were the real adhan and the iqamah.(١)

This was the correct Sunnah. But, 'Uthman ordered a "third" adhan, which was made near the marketplace. It was also called the "first adhan", because it was placed :before original adhan. Imam Ibn Khuzaymah (d. ٣١١ H) records

أن سلم بن جناده حدثنا : و كيع عن ابن أبي ذئب عن الزهري عن السائب بن يزيد قال كان الأذان على رسول الله صلى الله عليه و سلم أبي بكر و عمر أذانين يوم الجمعه حتى كان زمن عثمان فكثر الناس فأمر بالأذان الأول بالزوراء

:Salam b. Junadah – Waki' – Ibn Abi Dhaib – al-Zuhri – al-Saib b. Yazid

The adhan during the times of the Messenger of Allah, peace be upon him, Abu Bakr" and 'Umar were two adhans on Friday. This remained until the time of 'Uthman when (the population grew. So, he ordered the FIRST adhan at al-Zawra."(٢)

:Al-Albani comments

إسناده صحيح

(Its chain is sahih(٣)

:Al-Mubarakfuri also explains

قال الحافظ فى روايه وكيع عن ابن أبى ذئب فأمر عثمان بالأذان الأول ونحوه للشافعى من هذا الوجه ولا منافاه بينهما لأنه باعتبار كونه مزيدا يسمى ثالثا وباعتبار كونه جعل مقدما على الأذان والإقامه يسمى أولا

Al-Hafiz said: In the riwayah of Waki' from Ibn Abi Dhaib, it is narrated that "'Uthman ordered the first adhan." Al-Shafi'i transmitted a similar thing from this route. There is no contradiction between the two: because it was an addition, it was called the third (adhan); and because it was made before the adhan and iqamah, it was called

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١- Abu al-'Ala Muhammad b. 'Abd al-Rahman b. 'Abd al-Rahim al-Mubarakfuri, Tuhfat al-Ahwazi bi Sharh Jami' al-Tirmidhi (Beirut: Dar al-Kutub al-'Ilmiyyah; ١st edition, ١۴١٠ H), vol. ٣, p. ٣٩

٢- Abu Bakr Muhammad b. Ishaq b. Khuzaymah al-Sulami al-Naysaburi, Sahih (Beirut: al-Maktab al-Islami; ١٣٩٠ H) [annotators: Muhammad Nasir al-Din al-Albani and Dr. Muhammad Mustafa al-A'zami], vol. ٣, p. ١٣٧, ١٧٧۴

٣- Ibid

(the first (adhan).(١)

Meanwhile, some top ‘ulama of the Ahl al-Sunnah have identified ‘Uthman’s new adhan as an “innovation”. Imam Ibn Abi Shaybah (d. ٢٣٥ H) documents one such :testimony

حـدثنا ابن عليه عن برد عن الزهرى قـال كـان الأـذان عنـد خروج الامام فأحـدث أمير المؤمنين عثمان التأذينه الثالثه على الزوراء ليجتمع الناس.

:Ibn ‘Ulayyah – Burd

Al-Zuhri said, “The adhan used to be made when the Imam came out (into the mosque). But, the Commander of the Believers ‘Uthman INNOVATED the third adhan (which was made at al-Zawra to gather the people.(٢)

:Al-Hafiz (d. ٨٥٢ H) says about the first narrator

إسماعيل بن إبراهيم بن مقسم الأسدى مولاهم أبو بشر البصرى المعروف بابن عليه ثقه حافظ

Isma’il b. Ibrahim b. Miqsam al-Asadi, their freed slave, Abu Bishr al-Basri, well-known (as Ibn ‘Ulayyah: Thiqah (trustworthy), a hadith scientist.(٣)

:And concerning the main narrator, he further states

برد بن سنان أبو العلاء الدمشقى نزيل البصره مولى قريش صدوق رمى بالقدر

Burd b. Sinan, Abu al-‘Ala al-Dimashqi, he resided in Basra, freed slave of Quraysh: (Saduq (very truthful), he was accused of believing in fatalism.(٤)

So, the sanad is hasan. Al-Zuhri himself was a grand Sunni Imam, as testified by :(Imam al-Dhahabi (d. ٧٤٨ H

محمد بن مسلم بن عبيد الله بن عبد الله بن شهاب بن عبد الله بن الحارث بن زهره بن كلاب بن مره بن كعب بن لؤى بن غالب، الامام العلم، حافظ زمانه أبو بكر القرشى الزهرى المدنى نزيل الشام .روى عن ابن عمر، وجابر بن عبد الله شيئا قليلا، ويحتمل أن يكون سمع منهما، وأن يكون رأى أبا هريره،

۱- Ibid

۲- Abd Allah b. Muhammad b. Abi Shaybah Ibrahim b. ‘Uthman b. Abi Bakr b. Abi‘ Shaybah al-Kufi al-‘Ubsi, Musannaf Ibn Abi Shaybah fi al-Ahadith wa al-Athar (Dar al-Fikr; ۱st edition, ۱۴۰۹ H) [annotator: Prof. Sa’id al-Laham], vol. ۲, p. ۴۸, ۶

۳- Ahmad b. ‘Ali b. Hajar al-‘Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah al-‘Ilmiyyah; ۲nd edition, ۱۴۱۵ H) [annotator: Mustafa ‘Abd al-Qadir ‘Ata], vol. ۱, p. ۹۰, ۴۱۷

۴- Ibid, vol. ۱, p. ۱۲۳, ۶۵۴

وغيره

Muhammad b. Muslim b. ‘Ubayd Allah b. ‘Abd Allah b. Shihab b. ‘Abd Allah b. al-Harith b. Zuhrah b. Kilab b. Murrah b. Ka’b b. Luayy b. Ghalib, the Imam of knowledge, the hadith master of his time, Abu Bakr, al-Qurshi, al-Zuhri, al-Madani, he lived in Syria. He narrated a few things from Ibn ‘Umar and Jabir b. ‘Abd Allah. So, it is possible that he heard from them both, and that he saw Abu Hurayrah and others.[1]

This huge Imam named ‘Uthman’s action an innovation.

Besides, Ibn Abi Shaybah has an even more important athar for us:

حدثنا شبابه قال حدثنا هشام بن الغاز عن نافع عن ابن عمر قال الأذان الأول يوم الجمعه بدعه.

Shubabah – Hisham b. al-Ghaz – Nafi’ – Ibn ‘Umar:

“The first adhan on Friday is a bid’ah.”[2]

Al-Hafiz says about the first narrator:

شبابه بن سوار المدائنى أصله من خراسان يقال كان اسمه مروان مولى بنى فزاره ثقه حافظ رمى بالإرجاء

Shubabah b. Sawar al-Madaini, his origin was Khurasan. It is said that his (real) name was Marwan, freed slave of Banu Fazarah: Thiqah (trustworthy), a hadith scientist, accused of believing in al-irja.[3]

What about the second? Al-Hafiz submits:

هشام بن الغاز بن ربيعه الجرشى بضم الجيم وفتح الراء بعدها معجمه الدمشقى نزيل بغداد ثقه

Hisham b. al-Ghaz al-Jurashi al-Dimashqi, he lived in Baghdad: Thiqah (trustworthy).[4]

The last narrator is like that too, according to al-Hafiz:

نافع أبو عبد الله المدنى مولى ابن عمر ثقه ثبت فقيه مشهور

Nafi’, Abu ‘Abd Allah al-Madani, freed slave of Ibn ‘Umar: Thiqah (trustworthy), thabt

((accurate), a well-known jurist.(۵)

,As such

p: ۱۷۴

۱- Shams al-Din Muhammad b. Ahmad b. 'Uthman al-Dhahabi, Siyar A'lam al-Nubala (Beirut: Muasassat al-Risalah; ۱۴۱۳ H) [annotator of the fifth volume: Shu'ayb al-Arnaut], vol. ۵, p. ۳۲۶, ۱۶۰

۲- 'Abd Allah b. Muhammad b. Abi Shaybah Ibrahim b. 'Uthman b. Abi Bakr b. Abi Shaybah al-Kufi al-'Ubsi, Musannaf Ibn Abi Shaybah fi al-Ahadith wa al-Athar (Dar al-Fikr; ۱st edition, ۱۴۰۹ H) [annotator: Prof. Sa'id al-Laham], vol. ۲, p. ۴۸, ۳

۳- Ahmad b. 'Ali b. Hajar al-'Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah al-'Ilmiyyah; ۲nd edition, ۱۴۱۵ H) [annotator: Mustafa 'Abd al-Qadir 'Ata], vol. ۱, p. ۴۱۰, ۲۷۴۱

۴- Ibid, vol. ۲, p. P. ۲۶۸, ۷۳۳۱

۵- Ibid, vol. ۲, p. ۲۳۹, ۷۱۱۱

the chain is sahih. Ibn ‘Umar, a prominent Sahabi, described ‘Uthman’s new adhan as .a bid’ah

:Ibn Abi Shaybah has recorded a mutaba’ah as well

حدثنا وكيع قال حدثنا بن الغاز قال سألت نافعا مولى ابن عمر عن الأذان الأول يوم الجمعه فقال :قال ابن عمر :بدعه.

:Waki’ – Ibn al-Ghaz

I asked Nafi’, the freed slave of Ibn ‘Umar, about the first adhan on Friday. He replied, (“Ibn ‘Umar said: ‘It is a bid’ah’”.(١)

:The only new name here is Waki, and this is what al-Hafiz says about him

وكيع بن الجراح بن مليح الرؤاسى بضم الراء وهمزه ثم مهمله، أبو سفيان الكوفى ثقه حافظ عابد

Waki’ b. al-Jarah b. Malih al-Ruwasi, Abu Sufyan al-Kufi: Thiqah (trustworthy), a hadith (scientist, a devout worshipper of Allah.(٢)

.So, this chain too is sahih

:However, al-Mubarakfuri thinks he has a defence for ‘Uthman

وروى ابن أبى شيبه من طريق ابن عمر قال الأذان الأول يوم الجمعه بدعه فيحتمل أن يكون قال ذلك على سبيل الانكار ويحتمل أنه يريد أنه لم يكن فى زمن النبى صلى الله عليه وسلم وكل ما لم يكن فى زمنه يسمى بدعه لكن منها ما يكون حسنا ومنها ما يكون بخلاف ذلك وتبين بما مضى أن عثمان أحدثه لإعلام الناس بدخول وقت الصلاه

Ibn Abi Shaybah recorded through the route of Ibn ‘Umar that he said, “The first adhan on Friday is a bid’ah.” It is possible that he said that to express disapproval, and it is possible that he intended that it did not exist during the time of the Prophet, peace be upon him, and whatsoever did

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١- Abd Allah b. Muhammad b. Abi Shaybah Ibrahim b. ‘Uthman b. Abi Bakr b. Abi‘ Shaybah al-Kufi al-‘Ubsi, Musannaf Ibn Abi Shaybah fi al-Ahadith wa al-Athar (Dar al-

Fikr; ۱st edition, ۱۴۰۹ H) [annotator: Prof. Sa'id al-Laham], vol. ۲, p. ۴۸, ۷

۲ - Ahmad b. 'Ali b. Hajar al-'Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah al-'Ilmiyyah; ۲nd edition, ۱۴۱۵ H) [annotator: Mustafa 'Abd al-Qadir 'Ata], vol. ۲, p. pp. ۲۸۳-۲۸۴, ۷۴۴۱

not exist during his time is called a bid’ah. However, some of them (i.e. the bid’ahs) are good and some are not. And it is clear from the previous discussion that ‘Uthman INNOVATED it to announce the arrival of the time of the Salat to the people.(١)

So, it was after all only a “good” bid’ah, a “good” innovation. Really?! But, how can that be, considering these words of the Messenger of Allah, documented by Imam al-Nasai:

شر الأمور محدثاتها وكل محدثه بدعه وكل بدعه ضلاله وكل ضلاله فى النار

The worst of the (religious) affairs are their innovations, and every innovation is a bid’ah, and every bid’ah is misguidance, and every misguidance is in the Fire.(٢)

Al-Albani says:

صحيح

Sahih(٣)

Uthman’s invention was an “innovation” and a “bid’ah”. It was therefore a ‘“misguidance”, which led its inventor and followers into the Fire.

Meanwhile, another innovator among the Sahabah was also Mu’awiyah b. Abi Sufyan. Imam al-Mubarakfuri confirms:

وروى ابن أبى شيبه فى المصنف بإسناد صحيح عن ابن المسيب قال أول من أحدث الأذان فى العيد معاويه

Ibn Abi Shaybah recorded in al-Musannaf with a sahih chain from Ibn al-Musayyab that he said: “The first to INNOVATE the azan during the ‘Eid (prayers) was Mu’awiyah.”(۴)

His comrade-in-arms against Imam ‘Ali was an innovator too. Imam Ibn Abi Shaybah documents her testimony:

حدثنا أبو أسامه حدثنا إسماعيل بن أبى خالد عن قيس قال قالت عائشه لما حضرتها الوفاه ادفنونى مع أزواج النبى صلى الله عليه وسلم فإنى كنت أحدث بعده.

:Abu Usamah – Isma'il b. Abi Khalid – Qays

,When she was about to die

p: ۱۷۶

۱- Abu al-'Ala Muhammad b. 'Abd al-Rahman b. 'Abd al-Rahim al-Mubarakfuri, Tuhfat al-Ahwazi bi Sharh Jami' al-Tirmidhi (Beirut: Dar al-Kutub al-'Ilmiyyah; ۱st edition, ۱۴۱۰ H), vol. ۳, p. ۴۰

۲- Abu 'Abd al-Rahman Ahmad b. Shu'ayb al-Nasai, al-Mujtaba min al-Sunan (Halab: Maktab Matbu'at al-Islamiyyah; ۲nd edition, ۱۴۰۶ H) [annotator: Muhammad Nasir al-Din al-Albani], vol. ۳, p. ۱۸۸, ۱۵۷۸

۳- Ibid

۴- Abu al-'Ala Muhammad b. 'Abd al-Rahman b. 'Abd al-Rahim al-Mubarakfuri, Tuhfat al-Ahwazi bi Sharh Jami' al-Tirmidhi (Beirut: Dar al-Kutub al-'Ilmiyyah; ۱st edition, ۱۴۱۰ H), vol. ۳, p. ۶۲

Aishah said, “Bury me with the wives of the Prophet, peace be upon him, for I had‘ (INNOVATED after him.”(١)

:And

حدثنا أبو أسامه قال حدثنا إسماعيل عن قيس قال: قالت عائشه لما حضرتها الوفاه: ادفنونى مع أزواج النبى عليه السلام فإنى كنت أحدثت بعده حدثا.

:Abu Usamah – Isma’il – Qays

When she was about to die, ‘Aishah said, “Bury me with the wives of the Prophet, (peace be upon him, for I had INNOVATED a heresy after him.”(٢)

:Al-Hafiz says about the first narrator

حماد بن أسامه القرشي مولاهم الكوفى أبو أسامه مشهور بكنيته ثقه ثبت ربما دلس وكان بأخره يحدث من كتب غيره

Hammad b. Usamah al-Qurshi, their freed slave, al-Kufi, Abu Usamah, well-known with his kunya: Thiqah (trustworthy), accurate, perhaps did tadlis. During the end of (his life, he used to narrate from the books of others.(٣)

His probable tadlis is inconsequential here, as he has narrated with explicit tahdith. He stated that he literally heard the athar from the mouth of Isma’il. Concerning Isma’il :himself, al-Hafiz states

إسماعيل بن أبى خالد الأحمسى مولاهم البجلى ثقه ثبت

Isma’il b. Abi Khalid al-Ahmasi, their freed slave, al-Bajali: Thiqah (trustworthy), (accurate.(۴)

:And finally, he has this verdict about the last narrator

قيس بن أبى حازم البجلى أبو عبد الله الكوفى ثقه

(Qays b. Abi Hazim al-Bajali, Abu ‘Abd Allah al-Kufi: Thiqah (trustworthy).(۵)

:Therefore, the report is perfectly sahih. Imam al-Hakim (d. ۴۰۳ H) also records

حدثنا أبو العباس محمد بن يعقوب ثنا أبو البحترى عبد الله بن محمد بن محمد بن بشر العبدى ثنا إسماعيل بن أبى خالد عن قيس بن أبى حازم قال قالت

p: ۱۷۷

۱- Abd Allah b. Muhammad b. Abi Shaybah Ibrahim b. ‘Uthman b. Abi Bakr b. Abi‘ Shaybah al-Kufi al-‘Ubsi, Musannaf Ibn Abi Shaybah fi al-Ahadith wa al-Athar (Dar al-Fikr; ۱st edition, ۱۴۰۹ H) [annotator: Prof. Sa’id al-Laham], vol. ۳, p. ۲۳۰, ۴

۲- Ibid, vol. ۸, p. ۷۰۸, ۱۶

۳- Ahmad b. ‘Ali b. Hajar al-‘Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah al-‘Ilmiyyah; ۲nd edition, ۱۴۱۵ H) [annotator: Mustafa ‘Abd al-Qadir ‘Ata], vol. ۱, pp. ۲۳۶-۲۳۷, ۱۴۹۲

۴- Ibid, vol. ۱, p. ۹۳, ۴۳۹

۵- Ibid, vol. ۲, p. ۳۲, ۵۵۸۳

عائشه رضی عنها : وكانت تحدث نفسها أن تدفن فی بيتها مع رسول الله صلی الله عليه وسلم وأبی بكر فقالت : إنی أحدثت بعد رسول الله صلی الله عليه وسلم حدثا أدفنونی مع أزواجه فدفنت بالبقيع

Abu al-'Abbas Muhammad b. Ya'qub – Abu al-Bahtari 'Abd Allah b. Muhammad b. Bishr al-'Abdi – Isma'il b. Abi Khalid – Qays b. Abi Hazim:

Aishah, may Allah be pleased with her - and she used to tell herself to be buried in her' house with the Messenger of Allah, peace be upon him, and Abu Bakr - said: "I INNOVATED a heresy after the Messenger of Allah, peace be upon him, Bury me with his wives." So, she was buried at al-Baqi'.(١)

Al-Hakim comments:

هذا حديث صحيح على شرط الشيخين

This hadith is sahih upon the standard of the two Shaykhs.(٢)

And, Imam al-Dhahabi concurs with him:

على شرط البخاری ومسلم

Upon the standard of al-Bukhari and Muslim.(٣)

Obviously, the list of innovations and bid'ahs by various Sahabah, including some of their most senior, is endless. We have merely quoted a very tiny number of examples in order to prevent our book from getting too big. Moreover, we believe that the few examples we have given have sufficiently served our purpose.

One of the truly incredible fallacies we experience from some of our Sunni brothers is how they quote the athar below – from Musnad Ahmad – in "retaliation" when we show them some of the aforementioned Sunni ahadith about the innovations of the various Sahabah:

حدثنا عبد الله حدثنی وهب بن بقيه

۱- Abu ‘Abd Allah Muhammad b. ‘Abd Allah al-Hakim al-Naysaburi, al-Mustadrak ‘ala al-Sahihayn (Beirut: Dar al-Kutub al-’Ilmiyyah; ۱st edition, ۱۴۱۱ H) [annotator: Mustafa ‘Abd al-Qadir ‘Ata], vol. ۴, p. ۷, ۶۷۱۷

۲- Ibid

۳- Ibid

الواسطى أخبرنا خالد بن عبد الله عن حصين عن المسيب بن عبد خير عن أبيه قال قام على فقال خير هذه الأمه بعد نبيها أبو بكر وعمر وأنا قد أحدثنا بعدهم أحداثا يقضى الله تعالى فيها ما شاء

Abd Allah (b. Ahmad) – Wahb b. Baqiyyah al-Wasiti – Khalid b. ‘Abd Allah – Husayn –‘ :al-Musayyab b. ‘Abd Khayr – his father

Ali stood and said, “The best of this Ummah after its Prophet are Abu Bakr and ‘Umar.‘ And we have innovated heresies after them. Allah the Most High will decide (concerning them (i.e. the heresies) whatever He wills.”(١

:Al-Arnaut comments

إسناده صحيح

(Its chain is sahih.(٢

:We also read

حدثنا عبد الله حدثنى أبو بحر عبد الواحد البصرى ثنا أبو عوانه عن خالد بن علقمه عن عبد خير قال قال على رضى الله عنه لما فرغ من أهل البصره إن خير هذه الأمه بعد نبيها صلى الله عليه و سلم أبو بكر وبعد أبى بكر عمر وأحدثنا أحداثا يصنع الله فيها ما شاء

Abd Allah (b. Ahmad) – Abu Bahr ‘Abd al-Wahid al-Basri – Abu ‘Awanah – Khalid b.‘ :‘Alqamah – ‘Abd Khayr

Ali, may Allah be pleased with him, after finishing with the people of Basra, said:‘ “Verily, the best of this Ummah after its Prophet, peace be upon him, is Abu Bakr, and after Abu Bakr it is ‘Umar. And we have innovated heresies, concerning which Allah (will do whatever He wills.”(٣

:Al-Arnaut again says

إسناده صحيح

(Its chain is sahih.(٤

The apparent aim of quoting these reports is to “prove” that Amir al-Muminin too was

.also an innovator

p: ۱۷۹

Abu ‘Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) -۱
[annotator: Shu’ayb al-Arnaut], vol. ۱, p. ۱۱۵, ۹۲۶ and vol. ۱, p. ۱۲۵, ۱۰۳۲

Ibid -۲

Ibid, vol. ۱, p. ۱۲۵, ۱۰۳۱ -۳

Ibid -۴

But, who exactly are these people attempting to convince? Is it their Sunni brethren or the Shi'ah? If it is the Shi'ah, then their case is absolutely hopeless. The author of the book, Ahmad b. Hanbal, is majhul al-hal according to Shi'i rijal(1).

Therefore, everything in his entire book is dha'if by default, from the sanad point of view. His son too, the transmitter of the athar, is muhmal (untraceable), with no entry in our rijal books.(2) 'Abd al-Khayr, main narrator, is majhul as well(3). The various other narrators in the two chains of the report are equally dha'if. So, it is extremely dha'if, in fact mawdu' (fabricated). No wonder, Grand Ayatullah al-Tustari says:

ثم إن الذهبی نقل روایتهم عنه، عن المسیب بن عبد خیر، عن أبیه سمع علیا یقول: ألا أن خیر هذه الأمه بعد نبیها أبو بکر وعمر ولابد أنهم وضعوها علیه.

Then, al-Dhahabi quoted their report from him, from al-Musayyab b. 'Abd Khayr, from his father, that he heard 'Ali saying: "Verily, the best of this Ummah after its Prophet are Abu Bakr and 'Umar." There is NO doubt that they fabricated it and attributed it to him.(4)

So, by Shi'i rijali standards, the riwayah is mawdu' (fabricated), and therefore is completely worthless to or against the Shi'ah.

But then, it is equally weak by Sunni standards. It contradicts Hadith al-Thaqalayn, Hadith al-Khalifatayn and a lot of other sahih ahadith(5). Meanwhile, Hadith al-Thaqalayn alone – with its several, distinct sahih and hasan chains - is far more authentic than it. As

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۱- Muhammad al-Jawahiri, al-Mufid min Mu'jam al-Rijal al-Hadith (Qum: Manshurat Maktabah al-Mahalati; ۲nd edition, ۱۴۲۴ H), p. ۴۲, ۸۵۵

۲- 'Ali al-Namazi al-Shahrudi, Mustadrakat 'Ilm Rijal al-Hadith (Tehran: Haydari; ۱st edition, ۱۴۱۴ H), vol. ۴, p. ۴۷۵, ۸۰۴۳

۳- Muhammad al-Jawahiri, al-Mufid min Mu'jam al-Rijal al-Hadith (Qum: Manshurat Maktabah al-Mahalati; ۲nd edition, ۱۴۲۴ H), p. ۳۰۶, ۶۳۰۴

۴- Muhammad Taqi al-Tustari, Qamus al-Rijal (Qum: Muasassat al-Nashr al-Islami; ۱st edition, ۱۴۲۲ H), vol. ۱۱, p. ۱۶۵, ۸۵۵۳

۵- We have investigated a lot of them in both our previous books: 'Ali: The Best of the Sahabah and On the Khilafah of 'Ali over Abu Bakr.

such, the athar of ‘Abd Khayr above has a munkar (repugnant) matn (text) on account .of its inconsistency with a more reliable report, and is therefore dha’if

Besides, it is authentically narrated in Sahih Muslim – as we have already quoted in this book – that ‘Ali considered both Abu Bakr and ‘Umar to be dishonest liars and .traitors

How then would he have declared such people to be the best of this Ummah?! Amir al-Muminin was far more reasonable than that.

In all, we see that the warning of our dear Prophet – that following the Ahl al-Bayt prevents from misguidance – has full merit. Those Sahabah who refused to obey Hadith al-Thaqalayn later deviated from the Right Path, and became innovators. If they had chosen the offspring of Muhammad as their masters and supreme guides after him, they certainly would have remained upon the Kitab and the Sunnah, in line with the assurance in Hadith al-Thaqalayn. We too should learn from this costly .mistake of the Sahabah, and set straight our Path to Allah till death

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About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ۹

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ۲۰۰۷, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

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acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

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:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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